The Nation.

NEW YORK, THURSDAY, OCTOBER 3, 1901.

The Week.

The news of the disaster to American troops in Samar confirms the reports of the serious state of affairs in that island which have been coming in for some time past. If it be true that more than forty Americans were killed, including the three officers of the company, this is the severest loss inflicted on the American troops in any one engagement since the beginning of the fighting in 1899. It will at once be used by those (like the Philippine correspondent of *Leslie's Weekly*) opposed to the methods of the Taft Commission, as another proof of the imprudence of establishing civil government in territory not yet conquered by the United States troops. From the military point of view, the disaster calls for a strict investigation. That a company which had within three years served in three wars should have been caught off its guard in hostile territory, seems to show that somebody blundered, and blundered badly. Apparently the simplest military precautions were omitted, perhaps because of over-confidence, engendered by many victories over the brown men. The whole affair, as well as the discouraging news, received at the same time, of the guerrilla conditions in Batangas and Tayabas, supports the opinion of Gen. A. S. Burt and other officers that the war is not likely to be ended during our time.

Czolgosz was brought into court on Monday week, and the witnesses were examined on that and the following day. The arguments were made, the judge's charge was delivered, and the verdict rendered on Tuesday. On Thursday the death sentence was passed, and now only remains to be carried into effect. If an appeal were to be taken—of which there is no expectation—some little time might elapse before the execution, but it would be the minimum which the law provides for. Such expedition cannot be looked for in all cases of murder, but the trial of Czolgosz should be an example for bench and bar and legislators. The English system is as nearly a model of the workings of even-handed justice as the world has ever seen. Yet it is not fettered by the delays which, among us, nullify the effects of punishment and furnish excuses and provocation for the lynching of criminals without any trial at all.

As was to have been expected, the attempt to force Commissioner Evans out of the Pension Bureau was renewed at the earliest possible moment after the change in the Presidency. It had become plain before Mr. McKinley was shot that the raid on this efficient public servant could not succeed so long as he remained in the White House. Mr. Roosevelt, of course, had previously had nothing to do with the controversy, and some of Mr. Evans's enemies fancied that they might fare better with the new President. They have already learned their mistake. In pursuance of his resolution to carry out Mr. McKinley's policy, Mr. Roosevelt was morally bound to stand by the Commissioner, as he has served notice that he will. This will be all the easier because the President is the last man who would favor the idea of turning a good official out for no other reason than that he had done his work well.

The New York *Press* has obtained letters from sundry members of Congress on the subject of a lowering of the duties on sugar by treaties of reciprocity or otherwise. The *Press* itself is opposed to any change whatever in the tariff at the coming session of Congress or during the next ten years. It perceives, however, that an attempt will be made to reopen the question, particularly as regards the importation of sugar from Cuba, and upon this subject particularly it has sought the views of Congressman Payne, the prospective Chairman of the Ways and Means Committee, of Senators Burrows and Hawley, and of Congressman Henry of Connecticut. Mr. Payne's letter is not as explicit as it might be. He says that "the tariff question should not be opened unless for the most imperative reasons, and only when the benefits would outweigh the temporary embarrassments and losses resulting from it." This might be said by even such a heretic as Congressman Babcock of Wisconsin. We had looked for a more pronounced statement from Mr. Payne, if any. Senator Burrows of Michigan is more decided. He holds that the present duty on sugar ought not to be disturbed at all. He goes even further, and favors a duty on coffee for the purpose of encouraging its growth in this country. He thinks it possible to grow all that we consume, "and thus save the $52,000,000 annually expended abroad for this product." This is the kind of protection that we like to see, the kind that flinches at nothing, but follows its logic to the end. Senator Hawley, while adhering to the doctrine of protection in a general way, does not care to say anything as to details until he hears the report of the Finance Committee of the Senate. Congressman Henry thinks that a reduction of 10 per cent. in the duties on sugar might be admissible, and that Porto Rico, Hawaii, and the Philippines should be protected by a differential duty on the coffee imported into the United States. This is a new variation of the protective idea. It means the payment of gratuities of unknown amount by the consumers of coffee in this country to the people of distant islands, with some of whom we are now waging war. This is a scheme which is not likely to make rapid headway among our people when they discover what it signifies.

Another long step toward the overthrow of the Quay ring, not only in Philadelphia, but in all Pennsylvania as well, was taken on September 24. The Union party, made up of anti-Quay Republicans and Independents, held its State and County Conventions in Philadelphia, and nominated excellent candidates, chosen not only because of their well-known fitness for positions of public trust, but also with a view to uniting all the elements in the city and State which stand for purity and decency in public affairs. Judge Yerkes, who had already been nominated by the Democratic Convention to head the State ticket, was accepted and endorsed by the Union State Convention, and a candidate was nominated for State Treasurer who, it is understood, will be acceptable to the Democrats, their own candidate retiring in the interests of the fusion movement. The County Convention nominated District Attorney Rothermel, who is already the nominee of a mass convention of citizens, and who will also receive the support of the reorganized Democratic party in Philadelphia, which ex-Gov. Pattison is calling together after throwing off the incubus of the Donnelly-Ryan machine.

The Democratic vote in Philadelphia, strange as it may seem, has decreased in recent years from more than 100,000 to about 30,000, and it now looks as though the missing 70,000, at least, together with as many voters from the 30,000 as have not sold themselves to the Republican ring, would be found in the new organization. A well-attended mass meeting of Democrats was held last week, under the call of Mr. Pattison, at which the ticket nominated by the Union party was endorsed and presented to the Democratic voters. At the same time the news of a break in the Donnelly-Ryan machine was announced, one of the ward leaders coming over to the Pattison organization and bringing with him his entire ward committee. The interest with which students of municipal problems will watch the progress of this fusion campaign, must be greatly intensified by the fact that the fusion was possible only after a repudiation of the bosses of the national party.

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Developments in the New York municipal campaign are still encouraging. The Conventions of the Citizens' Union for Manhattan Borough and New York County last week unanimously endorsed the tickets previously agreed upon by the conferees of the various anti-Tammany organizations, with the exception of one of the nominees for coroners. It was charged that this man has a bad record as a supporter of Tammany, and the Borough Convention very properly referred his name back to the Committee, with the understanding that it would make an investigation and substitute a better choice if the charges were sustained. It is already clear that the substantial elements among the minor anti-Tammany organizations will support Mr. Low, and that any would-be leaders who may become allies of Tammany by holding off will soon find themselves without followers. Of no class of voters is this so true as of the respectable German-Americans, whom a number of organizations have professed to represent during the period of conference. What such voters want, above all else, is an honest and decent government, and they will pursue the only course by which it can be secured.

What an extraordinary figure is that now cut by Comptroller Coler! After having lost the nomination of the party of reform and good government, he is angling for one from the party of corruption and bad government, which he has so often opposed and so often portrayed in the darkest colors. He will not even hear of a renomination for his present office, but insists upon the headship of the ticket, notwithstanding the fact that he has so often announced his retirement from politics for business and other reasons. Although an avowed champion of local home rule, and opposed to the interference of State officials in city affairs, he has, it would seem, brought the question of State control of the Democratic party into the situation, by his appeal to State politicians to aid him in satisfying his heart's desire. Were he the man most of those who shout for him take him to be, he would prove his devotion to the city's welfare by giving his support to Mr. Low, and putting the great cause of municipal honesty and purity above his own petty ambitions. His failure to do so casts doubt upon the sincerity of all his reform pretensions. His acceptance of a Tammany nomination for any office whatever will mean that he has put himself beyond the pale, and has definitely allied himself with the enemies of public decency and of the welfare of the city. No Ramapo record and no magazine articles on commercialism in politics will ever clean his slate again.

Each Southern State which tries to restrict negro suffrage attempts some new device, and that agreed upon by the majority of the Suffrage Committee of the Virginia Constitutional Convention is very ingenious. There is no "grandfather clause," like the one adopted in Louisiana and North Carolina, but the illiterate ex-Confederate soldier is assured the right to vote by a provision giving it to any person who has served in the army or navy of either the Confederacy, the United States, or any State—which, of course, covers both whites and blacks who fought for the Union during the civil war. Such voters are relieved from paying the $1.50 poll-tax which is to be required of all others after the 1st of January, 1903. Suffrage is also granted to any person who, by himself or his wife, has paid during the year before an election as much as $1 in State taxes on property owned by one or the other. The scheme by which it is expected to keep most negroes from the ballot-box is a provision that any man who is not an ex-soldier or a taxpayer, in order to vote, must, when he offers to register, "be able to give a reasonable explanation of the general nature of the duties of the various officers for whom he may, at any time, under laws then existing, be entitled to vote, and, if physically able, shall have indicated his substantial attachment to, or identification with, this State, by having been regularly employed or engaged in a lawful trade, profession, business, calling, work, or service, for at least one-fourth of the time during the year next preceding that in which he shall offer to vote." Any State would be benefited by an impartial application of the principles here embodied, but it is obvious that they may be enforced by unscrupulous officials in such a manner as to admit grossly ignorant and thriftless whites and to debar reasonably intelligent and industrious blacks. Being impartial on its face, the Supreme Court would doubtless sustain the Constitutionality of the provision; and if it shall be adopted, the negroes will have to depend upon the growing sense of fair play in the dominant race to give them a chance. It should be added that another sort of educational qualification is proposed after January 1, 1904, in a provision that the would-be voter must make his application to the registrars in writing, and must be able to prepare his ballot without help, except in case of physical disability.

The question of transportation has given rise to an interesting situation in the new oil region of Texas, and the outlook now is that the industrial history of the Ohio and other oilfields will be repeated. The average daily capacity of the fifty-two wells that have been opened up to this time is about 1,560,000 barrels. This large output could scarcely be handled with promptness by all the railways in Texas, even if they should combine in an effort to take care of the total product without discrimination. As a matter of fact, they are very far from placing transportation facilities at the disposal of all, without any respect to persons. Although the demand for the oil for use as fuel is greater than the railways can supply, only about 125,000 barrels a day are being shipped, and these come chiefly from a single company, which is now said to form part of the Standard Oil Company. The difficulty in shipping the oil from the wells, of course, prevents the smaller companies from earning anything, and the prospects are that, unless some measures can be taken to secure transportation, the stockholders in these companies will be obliged to sell out at a low figure. Such a necessity would practically repeat the experience of Ohio producers who competed with the Standard Oil Company twenty years ago, except that in this case the suppression of competition would be far from having the same beneficial results as formerly. The efforts of ex-Gov. Hogg to form a rival syndicate which shall construct pipe lines to the coast, and so market the output of the small producers, are therefore worthy of success from all points of view. The suggestion of Gov. Sayers that pipe lines be subjected to the law of common carriers also deserves serious consideration.

A different, but quite as interesting problem as that of transportation has been brought to the front by the attempt to tax the Texas oil-producers. In accordance with the general feeling that the oil should be made a special object of taxation, Gov. Sayers recommended a bill imposing a tax of 2 per cent. upon the gross receipts from all sales. Although the rate was finally lowered from 2 per cent. to 1 per cent., the tax has met with strong opposition from producers, and even in the amended form has failed to pass both branches of the Legislature. The proposed mode of imposition will give the objections of the producers much weight with students of taxation, although not all of their arguments have been of the strongest character. Among those most prominently urged was the familiar plea against crippling an infant industry. The cry against discriminating taxation was raised, since it was maintained that there was quite as much reason for taxing corporations engaged in producing coal or metals, or even farm products. Less disingenuous were those who protested against double taxation, since the oil-producing ground is already taxed, and who complained of the exorbitantly high rate of the impost. The real question, of course, is the old one as to the proper mode of taxing corporations. Most of the objections to the tax would be overcome by imposing it upon the net income, or net income above a speci-

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fied amount, from the wells. In this form the possibility of shifting the tax would be minimized, and most of the special pleas put forward would be without foundation.

The recent decision of a Delaware court on the illegality of prepaying seamen's wages is much to be commended. In this particular case a sailor had agreed to ship for "one shilling for the first twenty days and $30 a month thereafter," the $20 that would naturally have come to him for the first twenty days being paid as commission to an agent who had secured the man's services for the British steamer *Kestor*. By American admiralty law the prepayment of wages to any but the seaman himself is illegal, since it makes possible the perpetration of fraud upon ignorant men. The court held in this case that the consideration of a shilling for the first twenty days was an evident attempt to evade the law, and, as such, should be held void. Especially to be commended is that part of the decision which repudiates the defence offered that the complainant was a British citizen, and hence not subject to American law. If such a claim should be admitted, a wide door to fraudulent evasion of the statute would have been opened. The law was meant, not merely for American seamen on foreign vessels and foreign seamen on American vessels, but also for foreign seamen shipping on foreign vessels in American ports. Any other interpretation would have rendered this valuable piece of protective legislation practically void.

The progress of the inquiry has already done much to inform the lay public in regard to the true nature of the case against Rear-Admiral Schley. In the public mind, despite endless newspaper elucidation, the bone of contention has seemed to be Rear-Admiral Schley's behavior at the battle of Santiago itself, and the question whether the credit for the victory should go to him or to the Commander-in-Chief, who was twenty miles away at the time of the beginning of the fighting. Even when the precept by which the Court of Inquiry is governed was published by the Navy Department, the impression remained that Schley's conduct on the third of July, 1898, was the real subject of the investigation. To any intelligent man who has followed the dignified proceedings of the Court, it must be plain now that the question to be decided is Rear-Admiral Schley's fitness for the command, as shown by his operations and movements previous to the battle itself. His own personal actions under fire, and the turning movement of the *Brooklyn*, about which discussion has raged so hotly, have shrunk to their proper place as mere incidents of the fight. The failure of the public to grasp this is responsible for the frequent polling of multitudes at summer resorts and elsewhere upon the question, "Who was the hero of Santiago?" and for Rear-Admiral Schley's frequent introduction to public assemblages as "The Man Who Was There." This has never been the question at issue, and the clear revelation of what underlies it is so great a gain as in itself to justify the holding of the court. As far as the navy itself is concerned, there has never been any more idle talk printed than that which hinted at a conspiracy to deprive Rear-Admiral Schley of the honors to which he was entitled as the senior officer present when Cervera made his fatal dash for liberty.

The painful duty of explaining a joke of six months' standing falls to the Rev. Gilbert Reid, missionary at Pekin. Last spring, when criticism of missionary loot was rife, Mr. Reid wrote to the *North China Herald* "an ironical confession, intended as a burlesque," by way of rejoinder to the sallies of the press. Fat-witted news-writers and editors took the joke seriously, and now, under date of August 26, the perpetrator of the hoax explains the incident at great length. The most striking thing about this serious explanation is that it is far more humorous than the joke itself. The Rev. Mr. Reid offers the time-honored apology that his loot was "a very little one," or, in his own words, "I favored the looting of only two or three houses." And this he did by way of retribution upon those who "had nearly encompassed our massacre." Furthermore, he has saved many innocent Chinese from pillage; in fact, for his staying of the looting hand which was outstretched over the home he now occupies, the landlord, on his side, has abstained from collecting rent. The old refrain, "Come live with me," is evidently sung with uncommon fervor by the guileless Chinaman confronted by a member of the missionary "committee on loot." But we are far from thinking the majority of his fellow-missionaries likely to be pleased with Mr. Reid's pleasantry; and if his aim is a complete whitewashing, we advise him to quit joking and procure a signed testimonial from his associates.

An address by Joseph Lawrence, M. P., before the Newport Chamber of Commerce, reported in part by cable, relates to the capacity of the United States and that of Great Britain in the production of steel. The conclusions reached by the speaker were rather more favorable to the United States in this particular than any other that we have seen in the course of recent discussion. Mr. Lawrence told his audience that Charles M. Schwab assured him that the Steel Trust could deliver steel billets in England for $16.50 a ton, whereas the lowest price for which British manufacturers could make them was $19. Mr. Schwab, he said, also asserted that when the Trust had completed certain ocean transportation arrangements now pending, the American price would be still lower. In addition to this statement, Mr. Schwab called the attention of Mr. Lawrence to the fact that his (Mr. Schwab's) steel-workers got double the wages paid British workmen in the same line. The *Iron Age* of September 26 quotes steel billets at Pittsburgh at $26 to $27 per ton, or $10 per ton higher than Mr. Schwab says that his company can supply them to England. This large discrepancy is due, probably, to the recent strike and to the consequent abnormal demand for home consumption. We so infer from the remark in the *Iron Age* that "it is no longer a question of price in the steel market, but where to get it." But, after making all allowances, it seems a trifle absurd that we should maintain a tariff against English steel when we are able to undersell English manufacturers by $2.50 per ton in their own market. Chairman Babcock of the Republican Congressional Committee will no doubt make good use of Mr. Schwab's testimony, as reported by Mr. Lawrence, when he introduces his tariff bill.

That touch of nature which makes even bosses kin is beautifully illustrated in the case of ex-Deputy Casale of Naples. Casale was the city boss, until the peculations of his followers became notorious. A Socialist newspaper brought full and explicit charges of corrupt practices against him. He responded with a libel suit, in which the newspaper was acquitted and himself morally condemned. That a criminal trial has not long since relegated the great Camorrist to prison is due only to some extraordinary laxness of the prosecuting authorities. Meanwhile Casale has been asked to give his opinion on the work of the Committee of Investigation which now rules Naples. Naturally, his anxiety is not for himself, but for his well-loved city, and his opinion is that of other famous politicians concerning investigating committees:

> "As a citizen and Neapolitan," said Casale, "I believe that the investigation will carry in its train incalculable harm to our city, both of a moral and economic sort. The scope of the investigation is too broad. It has acted upon a plan which will make the whole world believe that in Naples there is not a hand-breadth of earth untainted by corruption and crooked practices."

This high moral indignation has a strangely familiar ring. Where can we have heard the like before? Is it possibly Murphy and Devery on the spoiling of "business" by reformers? Or is it Mr. Croker of Wantage protesting that New York is the best governed city in the world?

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JUVENILIA.

"The atrocious crime of being a young man" is one which must be imputed to President McKinley's successor. Mr. Roosevelt is both the latest and the youngest incumbent of his high office, being one of four inaugurated under fifty. At his present age, not one of the other three—Pierce, Grant, and Cleveland—we may be sure, was anything like so youthful in temperament, so full of animal spirits, so openly affected with the love of boyish as well as manly sports. In a marked degree he represents the Young America of to-day, for at the date of his birth all that passion for athletics which he typifies was nearly invisible in college circles, yet grew with his growth, overcame him, and made him one of the extreme defenders of games discredited for roughness and peril. How far the new gospel of brawn was responsible for his participating in the Spanish war, we will not now inquire; but hundreds of the rising generation, bred to the rush lines of the "Soldiers' Field" and other college playgrounds, passed naturally to the larger "sport" of killing Spaniards in Cuba. The recruiting of the Rough Riders had less a Wild Western than a juvenile aspect, as had all that was spectacular in Colonel Roosevelt's military career.

The same happy period of life protracted into manhood has been manifest in his volubility, his impulsiveness (which as Governor led him into more than one amusing situation), his restlessness and excitableness. Especially in the Expansionist we discern the boy whose patriotism is indistinguishable from a sense of national bigness in every dimension. True, the boy's mind, fired by the contemplation of the Greatest, Freest, and Best, is content with the boundaries shown on the map and familiar in spread-eagle oratory—"from the Atlantic Ocean to the Pacific, from the Great Lakes to the Gulf." Nor does the child feel the stirring of a missionary political propaganda, in which the Declaration of Independence is to be made to cross the seas—never to return. But there is no natural dividing line between the megalomania of self-satisfaction and that of dissatisfaction with the area in which so much bigness has swelled up. The boy is father to the man.

The spirit of adventure taking us to lands remote in the pursuit of wealth, power, and glory is again associated with the sap and buoyancy of early years. The author of 'Hunting Trips of a Ranchman,' 'Ranch Life and the Hunting Trail,' and 'The Winning of the West' reverts by sympathy to the infancy of the republic, and, in default of Boone and Leatherstocking, fraternizes with the cowboy of to-day. In an unguarded moment he even contrasts the plodding farmer unfavorably with the cowboy, as if nomadic "roughing it" were a more valuable element in our civilization than settled industry. This is exactly the way it would strike a boy's imagination if he could see the two side by side; it would be like comparing the circus with a horse-car stable. In short, one cannot but feel that Mr. Roosevelt, but for his breeding and culture, might readily have fallen a victim to the dime novel.

We share the poet's aversion to "irreverence for the dreams of youth," and we indulge in these reminiscences solely because they serve to explain why there were such general misgivings as to the results of Mr. Roosevelt's succeeding President McKinley. It was not his relative youthfulness, as being fifteen years younger than his late chief, or more than ten years below the average of all the Presidents in their first terms. The fear lay in those impetuous traits which betokened a retarded maturity alike of judgment and of ideals, and which might—particularly in our dealings with foreign nations—expose the country, if not to actual dangers, at least to mortifying collisions. Mr. Roosevelt had shown that boyish lack of humor which consisted in taking his own strenuousness seriously; and how large a part humor plays in statesmanship need not be insisted upon. He had, also, both in the versatility of his public experience and in his disappointing Governorship, shown a certain inconstancy which of all things is out of place at the head of the Federal Administration. Civil-Service Commissioner, Police Commissioner, Assistant Secretary of the Navy, "captain, or colonel, or knight in arms," Governor—valuable discipline this, in the sum, for perpetual adolescence, yet suggestive of fickleness and a roving habit.

A man's nature was never wholly changed even by such a fortune of sudden responsibility as has befallen Mr. Roosevelt; and calm, steadiness, reticence, the just vision, are to be attained by him, if at all, only by severe internal conflict. We can await the issue hopefully and generously, but at the same time we cannot avoid asking ourselves whether he may not be the mirror of his time; whether this people has not declined from the manhood which reached its full height in the Civil War, to a childhood perilously near to decay. We shall answer this doubt as optimistically as we can by quoting here a remarkable view of the American tendency as it appeared to a friendly foreign observer in 1855, at the beginning of the armed struggle over slavery in Kansas. We quote from the Autobiography of Harriet Martineau, written at a time when she supposed her own end to be imminent:

"Negro slavery in the United States, as regards the existing Union, is near its end, I have no doubt. I regard, with a deeper concern the manifest retrogression of the American people in their political and social character. They seem to be lapsing from national manliness into childhood—retrograding from the aims and interests of the nineteenth century into those of the fifteenth and sixteenth. Their passion for territorial aggrandizement, for gold, for buccaneering adventure, and for vulgar praise, is seen miserably united with the pious pretensions and fraudulent ingenuity which were, in Europe, old-fashioned three centuries ago, and which are now kept alive only in a few petty or despised states where dynasty is on its last legs.

"I know that there are better men, and plenty of them, in America than those who represent the nation in the view of Europe; but these better men are silent and inactive; and the national retrogression is not visibly retarded by them. I fear it cannot be. I fear that when the bulk of a nation is below its institutions—whether by merely wanting the requisite knowledge or by being in an immature moral condition—it is not the intelligence and virtue of a small, despairing, and inactive minority that can save it from lapses into barbarism. I fear that the American nation is composed almost entirely of the vast majority who coarsely boast, and the small minority who timidly despair, of the Republic. It appears but too probable that the law of Progression may hold good with regard to the world at large without preventing the retrogression of particular portions of the race.

"But the American case is not exactly of this kind. I rather take it to be that a few wise men, under solemn and inspiring influences, laid down a loftier political programme than their successors were able to fulfil. If so, there is, whatever disappointment, no retrogression, properly speaking. We supposed the American character and policy to be represented by the chiefs of the Revolution, and their Declaration of Independence and republican Constitution; and now we find ourselves mistaken in our supposition. It is a disappointment; but we had rather admit a disappointment than have to witness an actual retrogression."

THE MUNICIPAL CONTEST IN NEW YORK.

"The one issue in this campaign," concludes the admirable platform adopted by the Republican City Convention last week, "is an upright administration of municipal affairs, conceived and executed solely for the benefit of the people. It is the issue of common honesty. It is the fight of good citizenship against bad, selfish, and careless citizenship." It would be difficult to better this compact and forcible statement of the contest upon which we are just entering.

The conventions of both the Citizens' Union and the Republicans showed the right spirit. The threatened attempt to "stampede" the Union Convention for Mr. Coler was not made, the Comptroller's chief advocate announcing that he had refused to allow the use of his name; but it was obvious that only a small minority of the delegates would have supported such a movement under any circumstances. Moreover, the especial champions of Mr. Coler announced their loyalty to the principles of the Union, and their purpose to stand by the candidate who was selected for the head of the ticket. The temper and the action of the Republican Convention were all that could be desired, from the excellent speech which Mr. Robert C. Morris delivered, as temporary chairman, throughout the proceedings. Hearty coöperation is assured between the two

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great anti-Tammany organizations in the support of Seth Low. Such minor organizations as have participated in the preliminary conferences and really desire the overthrow of Tammany, will now fall into line; such as do not, will become simply the allies of the common foe whom they have professed to hate.

The figures of 1897 are full of encouragement. Four years ago Tammany cast only 233,997 votes, against 253,413 by the Citizens' Union and the Republicans together (151,540 for Low and 101,873 for Tracy). Here was a plurality of nearly 20,000 against Tammany, if the votes divided between the two chief opposing organizations had been concentrated upon one man. But the real plurality against Tammany was more than twice 20,000, for Henry George had run as an independent; and even after his sudden death, on the eve of the election, 21,693 votes were cast for his son and namesake. Mr. George was as strongly opposed to Tammany as Mr. Low, and not long before the end declared that, "If I cannot be elected, I should prefer that Mr. Low should occupy the chair of Mayor of Greater New York. If I thought I could not win, I would say, Vote for Low." The chief supporters of Mr. George in 1897 are prominent in the Citizens' Union now, and one of them is a candidate on the fusion ticket. It must be remembered also that the real anti-Tammany plurality of more than 40,000 in 1897 was secured under conditions far less favorable for the opposition than those which now exist. Tammany had then been out of power for three years. The public memory is short, and the recollections of Tammany misrule were dim. There were even people who pretended that Tammany had reformed, and that it would be decent if it returned to power under a mayor who had won a respectable reputation as a judge. It was impossible to arouse the voters to a realizing sense of the peril which confronted the city, because the object-lesson was too remote. Now we have had Tammany in power for nearly four years, growing steadily worse from first to last. Apologies for the organization are impossible; hope of its reform is absurd. It stands before the public for what it really is—the exemplification of all that is bad in government. Its continuance in authority means only greater license for the powers of evil, and lower depths of shame for decent citizens. In short, to support Tammany means that one connives at the degradation of the city. It seems impossible that a majority of the voters should not see their duty, and do it. Meanwhile, Mr. Low, who has been three times a candidate for Mayor, twice in the old city of Brooklyn and once in Greater New York, and fully realizes the pressing necessity of an immediate start by the reform forces, has saved practically a week by making his replies on Friday and Saturday to the notification committees of the Citizens' Union and Republicans largely anticipate the letter of acceptance which he will write, after all the bodies that joined in selecting him have formally communicated their action.

In the language of his first speech, "to wrest the control of the city from those who permit one man to govern it from his English home, like a second George III., and to make millions for himself and his friends out of his control of it, as though this imperial city of New York were his private gold mine," is the supreme object of the campaign. In his second speech, to the Republican Committee on Saturday evening, Mr. Low further characterized the existing administration as one "under the direction or by permission of an absentee who is not responsible to the people," and defined what is offered in its stead as "home rule, carried on by the Mayor himself, who is responsible to the people, and to them alone." This sole responsibility to the people was also emphasized by Mr. Low's statement that it would be his "duty, in case of election, to stand as the representative of the city itself, and to administer the city government in the public interest only," and by this explicit declaration of independence of all bosses and machines:

> "It is indeed highly important that all who vote for me shall understand that, if elected, the actual as well as the nominal head of the city Government will be in the City Hall. As I shall accept the responsibility incident to such a conduct of the city as we propose, so I shall reserve the right to act on every question to come before me according to my best judgment."

Mr. Low laid stress in each of his speeches on the importance of registration, and especially of early registration. This is a matter which Tammany never neglects, but which the other side is only too apt to overlook. It may be taken for granted that the Republican managers will send by mail a personal notification of the arrangements for registration to every voter whose name is on the rolls of the organization. The Citizens' Union will, of course, do the same thing for all members of that body, but it should do much more; it should make sure that everybody who can be persuaded to vote against Tammany shall be registered. We learn of one district where the Union has already decided to do this, and the example should be imitated throughout the city. There are more voters in this city who oppose Tammany than there are who favor it. The organization can be dislodged from power if the majority of honest and decent citizens can be got to the polls. A good start has been made in the campaign, but hard work will be required every day of the five weeks before election to secure the end in view.

"A COUNTRY WITHOUT STRIKES."

Considerable surprise, tinged with not a little indignant incredulity, has been provoked by recent dispatches concerning the labor situation in New Zealand. Trades-unionists, and all those who advocate an extension of "the economic functions of the state," have refused to believe that a land of industrial peace could by any possibility contemplate a return to the vicious system of free competition. But the information from New Zealand is now too well authenticated to admit of its being waved aside in any cavalier fashion, and there can no longer be doubt that the whole body of legislation which has received so much praise from social reformers, bids fair to be repealed before a great while by the very men who secured its adoption.

It will be remembered that, some ten years ago, after the maritime strike which practically resulted in a war of classes, the New Zealand Parliament passed a series of measures designed to secure industrial quiet by means of compulsory arbitration of labor disputes. The new legislation provided for a final Court of Arbitration and for Boards of Conciliation, in which employers and employees should be represented by men of their own class and choice. The country was divided into "industrial districts," and one Board of Conciliation was to be appointed in each. Neither court nor boards were to interfere in any industrial dispute, but the boards were merely to deal with such matters as should be brought before them, the Court of Arbitration acting as a tribunal of final appeal whenever conciliation should prove ineffectual. Authority to make its decisions binding whenever advisable was bestowed upon the court.

With these extensive powers it might reasonably be expected that compulsory arbitration would succeed in New Zealand, if anywhere. As a matter of fact, the advocates of state interference in labor disputes have pointed to the colony as a classic example of the proper mode of dealing with industrial questions, and an idyllic picture of the conditions there prevailing has been drawn by economists of the impressionist school. According to Mr. Henry D. Lloyd,

> "The Compulsory Arbitration Law of New Zealand and its laws for progressive taxation, land resumption, and labor regulation are in truth the most advanced applications yet made in the modern world of the doctrines of Carlyle and Ruskin, . . . that captains of industry are captains in the public service."

Mr. Lloyd describes the working of the compulsory arbitration acts as being highly satisfactory. The boards succeed, he says, in settling most of the disputes brought before them; they throw light upon mooted questions, and assist in shaping public opinion. But their crowning service is that they have made New Zealand "a country without strikes," thus doing away with the use of vio-

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lence in settling labor disputes, and even "blazing the trail along which international arbitration must move if it would succeed."

No one would wish to dash the hopes of those who are desirous to improve this wretched world, and it is to be regretted that the roseate views of the admirers of New Zealand conditions cannot be accepted, nor the reality of their Utopia recognized. But the interests of economic truth demand that the full facts concerning every economic change shall be known, that all things shall be proved, and those only held fast which are good. However desirable it be to have a country without strikes—and few would hesitate in deciding that question—it is of more importance that industry go on upon some terms, and that it hold out some prizes whose attainment would be worthy even of a strike. In this view of things, conditions in New Zealand wear an aspect somewhat different from that customarily presented by the Utopists. According to Mr. J. Grattan Grey, who has lived in Australasia the greater part of his life, and has been an observer of the situation in New Zealand from the beginning, "the working of the conciliation boards has been so mischievous and ineffectual as to demonstrate quite clearly that they ought to be done away with." They have developed some of the characteristics of our own legislatures, for they protract their sessions in order to earn more, since they are paid upon the "more days, more dollars" principle. Instead of discouraging industrial disputes, they are constantly fomenting them, preventing the expansion of industrial enterprise, and leading capitalists to keep their wealth locked up in banks, through fear of the conditions under which investment must take place, if at all. Nor have the long and ill-considered lucubrations of the conciliation boards resulted in maintaining industrial peace. From 1896 to 1900, no fewer than ninety trade disputes were brought before the boards by trades-unions, and of these only twenty-nine were settled. Belonging largely to special trades, the board members have been too ill-informed and too narrow to act intelligently in the settlement of disputes in lines of work other than their own. The whole experiment has, in fact, turned out to be a disastrous failure.

The general economic outlook in the island is also far from possessing the roseate tint it has been supposed to have. The public debt is increasing, and per-capita taxation is heavy, exceeding that of any other Australasian colony. The colony is over-governed and badly administered. The Parliament contains a large number of self-seeking men, who pose as friends of labor, and whose efforts, far from promoting industrial peace, have seriously strained the relations between employer and employee.

It would be fair to inquire how it is that such a conflict of evidence concerning the state of things prevailing in New Zealand has come to exist. On this point a remark made by Mr. Grey furnishes some light. Commenting upon certain bright pictures of the New Zealand labor situation, he suggestively observes that they have, as a rule, been drawn by "birds of passage," "who have taken a run of a few weeks through the colony," and "who appear to throw themselves straight into the arms of those who wilfully mislead them." Appeal may safely be made to the opinions of the colonists themselves. What is really the view held by New Zealanders concerning their own prospects may be inferred from the political movement now making head. The farmers, who have all along found themselves seriously hampered by the system of legislation there prevailing, as well as by the heavy tariff charges upon manufactures, are now demanding repeal of the laws from which they are suffering, and modification, if not abolition, of the import duties. Whether they can carry both these reforms may be doubtful. In their opposition to labor legislation, however, they will have the support of manufacturers and investors; and the ultimate disappearance of the socialist Utopia which has been so widely lauded by onlookers, but which has caused so much dissatisfaction to those who have lived under it, is reasonably to be looked for, and probably at no distant day.

THE GERMAN DREYFUS CASE.

Just two years ago German military men were reading the accounts of the second trial of Capt. Alfred Dreyfus with unconcealed satisfaction. Such monstrous falsehoods, such wicked conspiracies, such deliberate schemes to entrap an innocent man, were possible only in the French army, they concluded. The Rennes revelations were to them proof positive that, as the true soldier spirit was so obviously wanting, the Republic's forces were internally as disorganized as was the case in 1870. That there was anything wrong with the system of universal conscription itself they indignantly denied. So, too, in observing the British failures in South Africa, German military critics have not hesitated to say that the internal discipline of Kitchener's forces was at fault, and that a respectable army could never be secured if a country had to rely upon voluntary enlistments, instead of upon conscription.

Now, however, it is Germany itself which furnishes us with a glaring illustration of the depths militarism can reach, even when the circumstances under which it flourishes are most favorable. At Gumbinnen a court-martial has offered as a sacrifice at the altar of the god Discipline a non-commissioned officer named Marten, found guilty of having shot his captain. Although the two civilian law members of the court voted for his acquittal, although not a single newspaper of any party believes that the evidence offered was in any way conclusive, he is to hang, after serving a year's sentence for a minor crime. The *Kölnische Volkszeitung* has kindly explained that, even if innocent, it is advisable that Marten should die, lest Discipline suffer by a failure to find any criminal.

This sounds monstrous enough to Anglo-Saxon ears, but it reads still worse when one remembers that the available evidence against the victim was purely circumstantial, and that his life had been placed in jeopardy for this same offence on a previous occasion. At the first trial he and the other suspects were acquitted. This did not please the general, who, as reviewing authority, passed upon the papers, and solely at his instance the trial began anew, with the result that Marten's death was decided upon. The other non-commissioned officers involved were acquitted, only to be dishonorably dismissed, with the loss of the 1,000 marks bounty to which they were each about to become entitled by virtue of long and faithful service.

If there were those who thought that the German press and public were so under the domination of the military aristocracy as to remain silent in the face of this judicial outrage, the wave of indignation which has swept over the Empire should convince them of their error beyond all cavil. Every newspaper, irrespective of party or creed, whether Conservative or Liberal, Agrarian or Socialist, has registered its protest, with the exception quoted above. If no Zola and no Picquart have come to the rescue of this victim of military despotism, there have at least been no public men ready to demand his sacrifice. Among the people the feeling of dissatisfaction is deep and universal. No judgment in recent times, says the Berlin *Tageblatt*, has so stirred the public and been so universally condemned as this. In Berlin, the home of militarism, Dr. Carl Liebknecht, son of the famous Wilhelm Liebknecht, has had the temerity to address a great mass-meeting called in protest—itself an unheard-of thing. In a dozen different places money is being collected to make good the losses of the summarily discharged non-commissioned officers. The Association of German Watchmakers, 4,000 strong, has protested through its organ against the acceptance of that link in the fragile chain of evidence which hinges upon the reliability of several cheap watches, and with this link gone the entire chain gives way. Finally, the public is following Sergeant Marten's appeal from his death sentence with an intense desire for a reversal, which is strengthened by the announcement that

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not one iota of additional evidence was produced at the second trial, and that the public prosecutor did not dare to ask for the death sentence which, to his amazement, the military members of the court pronounced.

That there have been reactionary voices heard, even among those who admit the injustice of the verdict, is true. The worshippers of Discipline have been on hand to deprecate the publicity of the matter, "so injurious to the service." Yet had not the law calling for the present partial publicity in military trials been passed, some two or three years ago, Marten might have gone to his death without the public's being aware that a trial had taken place. It would be hard to find a case which would more thoroughly demonstrate the vital necessity of unlimited publicity than has this very trial, in which all that related to the bad character of the murdered officer was heard only behind closed doors. The military officials will not see that their authority over their subordinates is in no way threatened by public trials conducted in accordance with the ceremony and procedure of civil courts, and that if their own methods are beyond reproach, full publicity will only strengthen them with their men and with the public. They are even protesting against the public collections on behalf of Marten's dismissed comrades on the ground that such actions are detrimental to Discipline, since they practically nullify and set aside the punishments meted out by the authorities.

The vital truth which the military autocrats cannot recognize is plain to both the press and the people. It is, that the mere suspicion of such a grave miscarriage of justice as that at Gumbinnen does infinitely more harm to the army's standing before the nation than would a thousand collections on behalf of too severely treated sergeants. Thanks to the court's disregard of the evidence before it, in its haste to find a victim, the press has had an incentive to speak its mind freely in criticism of the military system as it has hitherto never dared to do, and it has used its opportunity and recognized its duty in an inspiring way. The cause of freedom of thought and speech the country over has profited by this in no small degree.

MODERN ART IN VENICE.

VENICE, September, 1901.

Venice is not a town usually associated with enterprise. The casual tourist, by this time, knows that in its indolence born of decay he is to look for its charm. But there have been signs of change in recent years. Every one still remembers the loud outcry made when the little steamboat began its useful journeys up and down the Grand Canal. Then came the destruction of the beautiful Island of Sant' Elena—in the eyes of the faithful, a crime calling to Heaven for vengeance, and really, it must be confessed, a misfortune. The lace and glass industries, thanks largely to Cook and Ruskin, between them, have revived, until now, I am assured, the working-women in Venice, Murano, and the more prosperous islands actually get enough to eat. New big hotels have gone up on the Lido; as you steam or row over towards Mestre or Fusina, you see a cluster of tall factory chimneys belching forth clouds of black smoke, while parts of the Giudecca bear no slight resemblance to Jersey City. Rumors are rife of a scheme to fill up the canals. Altogether, the spirit of Young Italy begins to be active in Venice, but I am not sure that it manifests itself anywhere more diligently and unexpectedly than in the International Art Exhibition now held annually under municipal patronage and artistic direction.

The Exhibition is in its fourth summer, but this is the first time I have been able to visit it. So little has been heard of it in comparison with the shows of Munich, Dresden, and Vienna, that I was not prepared to find the general arrangement and management so excellent in many respects. The Exhibition building stands in the Public Gardens, within a pleasant ride on the penny steamboat—or, on a cool day, a pleasant walk—from anywhere along the Grand Canal or the Riva. The Gallery having for object primarily the display of works of art, space has not been ruthlessly sacrificed to architectural effect, as at Glasgow. The lighting is fairly good, though the uses of the velarium seem to have been imperfectly understood; a muslin veil or screen, drawn tightly, tempering the sunshine perhaps, but by no means helping it to fall just where it is needed. The decorations verge somewhat on indiscretion, color and pattern distracting the eye from the pictures that alone should attract it. But this very indiscretion is eloquent witness to the success of the Exhibition, for it was the surplus made in the first three years that has enabled the authorities to redecorate the building throughout.

The financial prosperity of the show is really one of its most extraordinary features. In England, nowadays, artists are bewailing the bad times and the rapidly increasing difficulty in disposing of their productions. But, to judge from the present Venetian Exhibition, times never have been more flourishing. Almost every other picture and print and drawing is already marked "Sold." Queen Margherita has set the fashion by investing in some twenty works by foreign as well as native artists, and the private collector eagerly follows suit. The permanent galleries of modern art in Venice and Turin seem to vie with each other in their efforts to appropriate to themselves as many of the exhibits as possible. Apparently, a very fever of buying prevails. I am told that this is, in a measure, due to the practical interest taken in the exhibition from the start by King Humbert and Queen Margherita, and still continued by the Queen. For its existence, indeed, I believe they are responsible; money which the loyal Venetians had proposed to lavish upon a regal gift to them, having been at their request devoted instead to the encouragement of contemporary art. But, whatever the causes, there can be no question that remarkable financial success has attended the undertaking from the first. And I think it is to be noted that there has been no foolish endeavor to protect or patronize Italian artists alone. The foreigner shares in the good fortune. Absolutely no national line is drawn. Only this year two pictures by British artists have been bought for the Venetian permanent gallery. I was specially struck with this, coming fresh from London, where, at the Academy, the foreigner is so grudgingly admitted, and where no municipal scheme or bequest like the Chantrey is ever likely to include him.

So far I have said little about the pictures, nor do I propose to go into detail on the subject. For one thing, the world has become sated with international exhibitions; for another, the same canvases have a way of reappearing in almost every show of the kind opened—artists having even begun to paint certain pictures for the sole purpose of sending them on tour from country to country. Besides, it is out of the question for Venice to compete with Paris in its international hospitality. Most nationalities are represented, but some very poorly—the Americans, for example. I could have wished my countrymen had stayed away altogether, to so little advantage do they show themselves. Indeed, the one section that makes any pretence to completeness is the Italian, which, perhaps, is natural enough. If last summer Frenchmen monopolized the greater number of galleries in the Grand Palais, it must not now be wondered at if Italians do what they can to profit by their opportunities.

Personally I cannot regret the chances this gives for the study of modern Italian art at home; as I have seen it abroad, it has always struck me as depressingly commonplace. Even in the Italian rooms at the Paris Exhibition, M. Boldini and Segantini were the only two men who stood out with distinction. The other exhibitors appeared to be preoccupied with reëchoing Fortuny, manufacturing Salon sensations, or turning out pleasing baits for the tourists who crowd the Piazza in Venice and the Corso in Rome. But abroad there is at least the possibility that many artists, for one reason or another, have not been included. At home there is less probability of important omissions, and an entirely representative collection is expected. Presumably this is found at Venice. In mere point of numbers the list of exhibitors is doubtless beyond criticism. I had no idea so many painters were at work to-day in Italy. And everything has been done that could be done for their benefit. Their pictures are well hung, never crowded, as a rule allowed the necessary margin. They are grouped according to the different modern schools—the Venetians, the Piedmontese, the Tuscans, the Neapolitans; all in their respective galleries, with separate rooms or special space set apart for the artists held in most honor in their own country—Morelli, Previati, Luigi Nono. Certainly the Italian exhibitors have nothing to complain of.

And now, what is the impression made by so large and complete a collection? I might as well be honest and say at once that I have come away from the Exhibition with my estimate of modern Italian art, if anything, lowered. I have wandered from room to room, searching almost in vain for work of genuine vigor, beauty, or individuality. There is nothing by M. Boldini, and next to nothing by Segantini.

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Morelli, whose reputation is so great just now in Italy, I thought theatrical in his religious pictures, as if he were but bidding for popular favor in his choice of subjects approved by a fashion of the day. Previati, in his straining after mysticism, seemed a belated offshoot of the Rose-Croix, far more self-conscious in his recent work than in some earlier sketches I had seen a few days before in Milan. Luigi Nono might be described as an Italian Marcus Stone, providing the public with the sentiment it can best appreciate. And among all the others whose contributions were more limited in number, Fragiacomo, with one or two landscapes, Tito, perhaps, and Fattari (a Tuscan of decidedly original method, whom I have now met for the first time) are the only ones whose work detained or interested me. A Royal Academy would not be so well hung, but, otherwise, it could hardly prove more commonplace. To me this has been no small disappointment. Italian artists and dealers will talk to you of schools and movements and secessions; between them, they have even invented a new name for a certain group—Italian "Divisionists" having succeeded to French Pointillistes. But, for all the artistic smoke, there is very little fire. Segantini, a Divisionist probably without knowing it, has a few followers, as the Exhibition explains. But I discovered signs of no other movement, of no tendency, except to conform to the pictorial fashions at present in vogue, to come in first in the race for popularity. It may be the mistake in Venice to accept the Doge's Palace and the School of San Rocco as the standard. But, after all, the art that cannot be submitted to the standard of the masters is not worth consideration.

N. N.

CHATEAUBRIAND THE STATESMAN.

PARIS, September 17, 1901.

Nothing that concerns the personality of Chateaubriand can be indifferent to those who recognize in him one of the precursors of the Romantic school of literature, as well as one of the supporters of constitutional government in France. Chateaubriand deserves to be studied in this double character. I will not dwell to-day on the merits of Chateaubriand as a writer; some of his early writings, which excited great emotion at the time, are now almost forgotten. Few people read the 'Génie du Christianisme,' the 'Martyrs,' 'Atala,' 'René,' the 'Dernier des Abencerages.' The work which survives, and which will always be read, is the 'Mémoires d'Outre-tombe,' an autobiography which has pages never to be forgotten. Chateaubriand shows himself in it with all his passions, his defects as well as his virtues; and the dominant note of these memoirs is a certain feeling of sadness, of melancholy, of what might be called pessimism, which gives a dramatic and sometimes almost sublime character to these outbursts of a noble soul.

It ought to be said at once that the 'Mémoires d'Outre-tombe' are not merely a literary work. The incidents of the life of Chateaubriand are all more or less interwoven with politics. The political part is probably that in which he took the greatest pride. He resisted the power of Napoleon, and left the diplomatic service of France after the execution of the Duke d'Enghien. His pamphlet, 'Bonaparte et les Bourbons,' was worth to the Bourbons, in the words of Louis XVIII. himself, a hundred thousand men. His other political pamphlets, the most important of which was 'La Monarchie selon la Charte,' were an attempt to reconcile the old dynasty with constitutional government, and the country with the old dynasty.

It is rather difficult to reconcile the attitude of Chateaubriand towards the Bourbons, and of the Bourbons towards Chateaubriand, if we do not take into consideration his unbending character, which had all the tenacity of a Breton with the consciousness of genius; and equally the hereditary propensities of the Bourbons, who accepted constitutional government only as a necessity. In a curious study by M. Gustave Lanson, this author enters into interesting details on the rupture of Chateaubriand with Louis XVIII.:

"On the 6th of June, 1824, the day of Pentecost, Viscount Chateaubriand, Minister of Foreign Affairs, went, at half-past ten in the morning, to the Pavillon de Marsan, to pay his respects to Monsieur. He could not be received, and went to hear the music in the chapel. A servant came to fetch him; his secretary was asking for him. Chateaubriand found him in the Salon des Maréchaux: 'You are no longer Minister, sir,' were the first words of the secretary, who placed in his hands a letter from the President of the Council, M. de Villèle, with an ordonnance of the King. The latter was thus worded: 'Sir, I obey the King's order in transmitting at once to your Excellency an ordonnance which the King has just signed.' This royal ordonnance confided the Foreign Office *ad interim* to the President of the Council in place of Viscount Chateaubriand."

Two hours afterwards Chateaubriand left the Ministry, taking with him his two cats only, of which he was extremely fond. He had every right to be "mortally wounded" (such is his own expression), not only at being dismissed, but in such a manner, without warning, without a word of explanation or regret, after the eminent services which he had rendered to the royal family. He wrote to his friend M. de Montlosier: "They have put me out as if I had stolen the King's watch from his mantelpiece." M. de Villèle, in his memoirs, throws the whole responsibility for the act on King Louis XVIII. The reason of the misunderstanding was of old date. At the Congress of Verona Chateaubriand and Mathieu de Montmorency, who represented France, made a war of intervention in Spain necessary. Chateaubriand, who played the principal part in this Congress, wanted intervention, while Louis XVIII. would have preferred to avoid it. Chateaubriand's object was to give the French army an occasion to fight under the white flag and to reconcile it with the Restoration. The war was a mere military promenade. The army marched against the revolutionary troops, and, at the battle of the Trocadero, the Duke of Angoulême found an occasion to distinguish himself. The war in Spain was a success for Chateaubriand and for Emperor Alexander of Russia, who had favored it. It left a bad impression on Louis XVIII., who was in favor of an English alliance, and England had been opposed to French intervention. Chateaubriand triumphed perhaps a little too loudly over the King's policy, and that of his colleague, M. de Villèle, who was the King's obedient instrument. Their relations became more difficult, till the King dismissed Chateaubriand brutally. Chateaubriand was not one of those men who forgive and forget. He entered directly into relations with the *Journal des Débats*, and began an unmerciful war on the Prime Minister, M. de Villèle. He did not resume his pen as a journalist; he made himself again a pamphleteer.

The death of Louis XVIII. imposed for a time on Chateaubriand a sort of truce. He published a pamphlet under the title 'Le Roi est mort, vive le Roi!' If Charles X. had changed the Cabinet completely, Chateaubriand would probably have been quite disarmed, but the King retained Villèle, and, six weeks after the death of Louis XVIII., Chateaubriand recommenced his opposition. He attacked the subserviency of the Villèle cabinet to England; as for himself, he had, while he was minister, taken a proud position with regard to England. He counted upon the Emperor Alexander; his imagination represented to him a brilliant future for France through her atliance with Russia. Villèle had less imagination; he knew that the English Government had upset the Cabinet of the Duke de Richelieu, who was a friend of the Emperor Alexander; he was anxious to please Canning, to consolidate the credit of France. The collection of the articles which Chateaubriand wrote during the Villèle ministry in the *Journal des Débats* might be considered a model for a journalist anxious to carry on a furious and systematic opposition. Chateaubriand recognized and collected some of them afterwards (newspaper articles were not signed at the time), but he himself allowed some to sink into oblivion. It is fortunate for Chateaubriand that he had, in most cases, to defend a good cause. He wrote or spoke in the Chamber of Peers against the re-establishment of the censorship of the press, against the measure which disbanded the National Guard; he was a stanch supporter of the liberty of the press, and denounced with eloquence all the petty and arbitrary measures which were taken against the proprietors of newspapers, the writers, and even the printers.

In the Royalist camp many people were scandalized by the militant character of Chateaubriand; it was thought unworthy of a "man of quality" to write for the press, and Madame de Chateaubriand was of that mind. Others intimated that the attacks against a Cabinet would, in the end, weaken the cause of the crown; some people went so far as to call Chateaubriand a traitor. But he held that he was acting simply according to the spirit of the time and to the institutions of the country. Where the press was not free, where there was no real Parliamentary Government, there was no remedy but civil war. He maintained that opposition was legitimate and even necessary in a Constitutional monarchy, provided the person of the King and the crown should be kept outside and above the struggle. Some of his words were prophetic, and you may discern the Revolution of 1830 in these lines: "God knows what may be produced by a drop of blood shed on a soil equally ready to produce harvests or soldiers. When, in the troubles of empires, one comes to the use of force, it is no longer a question of the first attack, but of the final victory." During this period the real Chateaubriand reveals himself—the man of intellect, who knows and feels that intelligence is the greatest force, the ruling spirit of mankind.

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What says he of the press? "The periodical press is an immense force, the offspring of modern civilization. It cannot be stifled either by violence or by disdain." What says he of liberty? "The illusions of the past are gone; each individual, having been freed by his misfortunes, has learned to count only upon himself, to esteem himself only according to his own qualities; and this natural legitimacy, which has replaced political legitimacy, has founded in minds an independence which is now invincible."

It cannot be denied that there appears a certain incoherence in Chateaubriand's political attitude during the Restoration; that sometimes we see him allied with the ultra-Royalists and sometimes with the Liberals, and that personal motives, likes or dislikes, had much to do with his conduct. But these contradictions, which have often been the subject of criticism, can, on the whole, be explained by the political creed which he had adopted, and to which he remained faithful. His motto was, all along: "The King, Religion, Liberty." He considered the King as intangible, whatever his opinion of him, and thus he professed the true doctrine of constitutional monarchy. He defended the cause of religion, but he would not be enslaved to a religious coterie, to what was called at the time the "Congregation," and he was the enemy of religious intolerance. As for the third term of the trilogy, liberty, his conduct under the Empire and during the Restoration shows that he never sacrificed it to transient circumstances. And how could Chateaubriand have ceased to be a liberal? In betraying the cause of liberty, he would have betrayed himself, his own genius, his own glory.

Correspondence.

MR. MICHIE AND THE MISSIONARIES IN CHINA.

To the Editor of The Nation:

Sir: Perhaps a word will be welcome from China about the lecture of Mr. Michie, on the missionary question, which was noticed in your number of July 4, recently received on this far-distant shore. The lecturer threw much light on the question, as was to have been expected of a person of his long experience and observation. In particular, he rendered the missionary cause a good service by his clear testimony to the fact that "the Christian religion, as such, has never provoked the Chinese Government or people to acts of violence; and that their real objection to the propaganda has been, and is, primarily political, and only incidentally religious." Mr. Michie's plea, however, that missionaries themselves are to blame for the political complications and difficulties which excite hostility against their work, must be taken with due restriction. Not all of the lecturer's statements are entirely exact, and some of his generalizations are evidently exaggerated, as when he says, for instance, that the aim of Roman Catholic missionaries is to "convert the population of China into French citizens." As an example of the missionaries' tendency to meddle in politics, with consequent disastrous results, he states that the persecution which afflicted missionary work in the eighteenth century was caused by the plotting of the Jesuits against the Emperor. That is so far from being exact that the Jesuits, as is well known, were in high favor at the imperial court during all the persecution, up to the temporary suppression of the order towards the end of the century.

Mr. Michie's brief sketch of what he calls the modern missionary question, from the treaty of Nanking in 1842, is hardly given in as impartial a spirit as might be desired, nor would it seem to be borne out by the facts simply stated. His charge is that the missionary privileges were obtained by insidious and hypocritical diplomacy, and the capital offenders were the French Government and missionaries. Confining ourselves to the question of the missionaries, if, under the Government of Louis-Philippe in 1842 and 1844, they could not get the hearing they desired, nor obtain treaty sanction for privileges considered just and necessary, it is not surprising that they tried to get more when the question came up again under the Empire. The treaty privileges in question were asked by the missionaries simply for religious purposes, and for this end did they serve, as the history and the present flourishing condition of the missions in many parts of China amply testify. Even if French statesmen seemed to foresee advantages to their country in the privileges obtained for their missionaries, it could not therefore be argued that the treaty stipulations covered deceit and hypocrisy. Such a charge would suppose that missionary interests were only a pretext; which was not the case, as contemporary history of the missions shows.

Mr. Michie's strongest point against the missionaries is the charge of a fraud, as he says, "audacious and flagitious, perpetrated by a French missionary in the interests of the Catholic propaganda in 1860, when a clause of the most drastic significance was smuggled into the Chinese text only of the French treaty, unknown even to its nominal negotiator, Baron Gros." The reference here is to a curious fact, which is worth stating clearly, but briefly, that it may be seen whether it is really as "audacious and flagitious" as might at first sight appear. In the first place, Mr. Michie is mistaken in saying that the clause stipulated the restitution of former missionary property; that point is clear in the French text as well as in the Chinese. The clause not found in the French text consists of just eighteen words, and it concedes to missionaries the right to rent, buy, and build in any of the provinces. Abbé Delamarre, acting as interpreter to Baron Gros, secured the insertion of that clause in the Chinese text, to render more clear and precise the rights already implicitly conceded by previous treaties, in particular by that of 1858. In article xiii. of that treaty, missionaries were granted the right of going into the interior to pursue their work, and, unless that clause were to be rendered purely nugatory, they thereby acquired the right of having chapels of some kind and houses to live in. The same is implied in the restitution of missionary property, which, as I have just noted, is clear in both texts.

That the clause was not inserted without the knowledge of the Chinese, or at least that its stipulations were not considered to exceed known treaty rights, is sufficiently proved by the fact that the form of the passport drawn up by convention soon after the signing of the treaty clearly states the privileges in question; nor was there any demur made to such insertion. Again, when the French Minister, M. Berthemy, brought up the question five years later, in 1865, Li Hung Chang and the members of the Tsung-li Yamen had not a word to say against the validity of the clause. Mr. Michie's explanation of such silence is hardly satisfactory. It is far more natural to suppose that they said nothing because the clause had been taken on the Chinese side as a valid part of the treaty from the very beginning. It is regrettable that it should have been left out of the French text, but better that than that it should have been found in the French text only; in which case the charge of fraud would have had more ground. Taking the matter at its worst, it does not appear so very "audacious and flagitious" to insert into the text which the Chinese were supposed to read, and most probably did read before signing, a clause which, far from violating the spirit of the treaty, is closely in keeping with, and a natural consequence of, other treaty stipulations. *Taking it at its worst*, I say, for it is by no means certain that the clause was not duly submitted to the commissioners, and agreed to on the one side and the other.

The above remarks follow the argument, and at times the words, of a letter of mine published in the Hong Kong *Daily Press* at the time of Mr. Michie's lecture.

All agree, I think, including missionaries themselves, that the mixing of political questions with their work, which generally comes in the form of invoking secular protection, is most undesirable. The opinion of Catholic and Protestant missionaries is on record to that effect. But many are inclined to look upon that course as a necessary evil. The deplorable abuses in the administration of justice, in the present state of the Chinese Government, must be borne in mind before condemning the missionaries too severely. During all the period of what Mr. Michie calls the modern missionary question, the government throughout the provinces generally has been most inefficient. In the case of disputes and law-suits, the side with the greater influence and the longer purse invariably carries the day. The police, moreover, being none at all, or most ineffectual, it is impossible for the missionary and his little flock to avoid questions with their pagan neighbors. Were the administration of justice anything like what it should be, the course of the missionary would be clear and simple—to stand by and let the law take its course. But, given the condition of things as they are, what is the missionary to do—stand by and let himself and his flock be imposed upon? Some might say that that would be according to the letter of the Gospel, but, in that case, in many instances, not only would he soon find himself alone, but his own life in the place would be rendered impossible. What many a missionary does in such cases is to appeal to the local mandarin, and, if that be unavailing, to the higher mandarins, and, if everything else fails, when the issue at stake is important, to his consul, and sometimes to the Minister at Pekin. Then the trouble begins. The Minister stirs up the Tsung-li Yamen, the Tsung-li Yamen, if the Minister is urgent, admonishes the Viceroy of the province, the Viceroy, in turn, sends word to his

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subordinates, and finally the local mandarin must come to terms with the missionary. Restitution is to be made, if it is a money matter; reparation of honor must be gone through. Several thousand firecrackers are set off for the latter purpose, some bowing and other acts of civility are performed, with an outward show of reconciliation, and there the matter ends for the moment. But, of course, that is not the end; the rancor and embittered spirits remain, and upon occasion will make themselves felt.

The fundamental reason of this particular source of missionary troubles lies in the inefficiency of the government of the land in which the missionary's lot is cast. Assure China an efficient and just administration of justice in the provinces, and then missionaries might be blamed for the troubles which attend their work. Of course, while awaiting such a consummation as a good government for China, the greatest prudence should be exercised by the missionaries, and, failing such prudence on their own part, something might, as Mr. Michie suggests, be done to teach them prudence. What an imprudence it is, for instance, not to speak of other matters, to take children into the interior of China! Is it commonly known that at least thirty or forty children of missionaries were killed in the massacres of the summer of 1900?

In the Roman Catholic missions, the prudence of the workers is generally pretty well insured by the authority and the vigilance of the bishops, who are, as a rule, persons of experience, moderation, and prudence. The subordination of the missionaries is such that little can be done without their bishops' knowledge and authority. Hence, in their sessions, external control of missionary conduct would seem to be less called for than in missions of a looser organization, where there is not so great respect for ecclesiastical authority. To take but a single instance; against Catholic missionaries there has not been the least accusation with regard to the odious affair of looting. Whether other missionaries were guilty or not, we need not say; but one of their number has at least published rather dubious doctrine in that regard which he would probably not have done if his elucubrations had had to pass through the hands of a prudent bishop, or if even he were responsible to ecclesiastical authority for his utterances.

This letter has grown into something longer than I intended to make it, but, writing from such a distance, on a subject of which I know something from personal experience and observation, I hope the length of the communication will be excused if its contents be acceptable.

Yours, etc., WILLIAM L. HORNSBY.

MACAO, August 21, 1901.

THE TAX ON KNOWLEDGE.

TO THE EDITOR OF THE NATION:

SIR: In view of recent communications to the *Nation* on the subject of the administration of the United States customs duty on books printed in a foreign language, the following facts may be of interest, as illustrative of the over-exact nicety with which our revenue laws are executed:

On August 24, 1901, I paid, at the San Francisco Custom-house, import duty to the amount of $4.75 on fifty copies of a dissertation that had been presented for the Degree of Doctor of Philosophy at the University of Göettingen, in Germany. This thesis, a copy of which I am sending you, was, of course, entirely in German. The pretext on which duty was levied was that, in the appended "Lebenslauf," several untranslatable English expressions (names of schools attended and titles of high-school and college positions held by the writer of the dissertation) were incorporated into the German.

Irritated at the time-consuming annoyances of the Appraiser's Office, I filed a written protest, but it was only after the protest had reached the Collector of the Port and received his courteous consideration that the matter was adjusted, and the unlawfully collected duties refunded.

Respectfully, CHARLES A. NOBLE,
Instructor in Mathematics.

UNIVERSITY OF CALIFORNIA, BERKELEY,
September 20, 1901.

BERNINI'S CONSTANTINE.

TO THE EDITOR OF THE NATION:

SIR: In using the excellent 'Cyclopædia of Architecture in Italy, Greece, and the Levant' of W. P. P. Longfellow, I find a slip of the pen which it may be useful to correct. On p. 413 it is said of Bernini: "He also made the statues of Constantine and Charlemagne that occupy the two vestibules." These statues are in the vestibules of Bernini's colonnades of St. Peter's at Rome, but only the Constantine is by Bernini. S. Fraschetti, in 'Il Bernini,' published in 1900 at Milan, on p. 320 calls the Charlemagne "poverissima opera del Cornacchini." This attribution to Cornacchini, a Pistoian sculptor who flourished about 1730, is also to be found in Nägler's 'Künstler-Lexicon' (Munich, 1836), vol. 3, pp. 87-88. Fraschetti gives an excellent phototype of the Constantine. WILLIAM CAREY POLAND.

PROVIDENCE, R. I., September 27, 1901.

MALAHACK ONCE MORE.

TO THE EDITOR OF THE NATION:

SIR: From 1865 to 1872 I lived in Harrison County, West Virginia. I then moved to Roane County, where I lived until 1885. The word *malahack* was in common use there, in the sense of deface or injure; *e. g.*, "Who *mollyhacked* your hair?" "If you dare to do it, I will *mollyhack* you." (Observe the spelling and pronunciation.)

T. M. BROADUS.

GORDONSVILLE, VA., September 27, 1901.

Notes.

Doubleday, Page & Co. announce 'A Modern Antæus,' by the author of 'An Englishwoman's Love Letters'; and 'Camera Shots at Wild Game,' by A. G. Wallihan and Mrs. Wallihan.

McClure, Phillips & Co. will be the American publishers of Dent's new edition of Boswell's Johnson in three large volumes, edited by Arnold Glover, with an introduction by Austin Dobson. They have also in preparation Eastman's 'Indian Boyhood,' with illustrations by Ernest L. Blumenschein. Finally, C. H. Van Tyne, Ph.D., is editing for them more than a thousand unpublished letters from Daniel Webster's correspondence with his family, his constituents, and the public men of his time, derived from the collection of Webster papers owned by the New Hampshire Historical Society and from private libraries.

Harper & Bros.' announcements for October include 'Heroines of Fiction,' by W. D. Howells; 'Two Treaties of Paris and the Supreme Court,' by Sidney Webster; and 'The Baby: His Care and Training,' by Marianna Wheeler.

We learn from A. C. Armstrong & Son, the American publishers of Dr. George A. Smith's other works, that they have now made arrangements for the exclusive sale in this country of his Map of Palestine, which we noticed last week.

'Essays in Historical Criticism,' by Prof. Edward Gaylord Bourne; 'Fables for the Fair,' by Josephine Dodge Daskam; and yet another juvenile abridgment of Lewis and Clark's Journal, compiled by Noah Brooks, are on Messrs. Scribner's list.

A new edition of Mrs. Jameson's 'Shakspere's Heroines,' with illustrations by R. Anning Bell, will be issued by E. P. Dutton & Co. during the present month.

T. Y. Crowell & Co. inform us that they have in preparation a new edition of Tolstoy's 'Anna Karenina,' translated direct from the Russian by Nathan Haskell Dole, from new plates, with illustrations, in three volumes.

From Brentano's we are to have 'Memoirs of Countess Cosel,' by Joseph J. Kraszewski; 'Studies of French Criminals of the 19th Century,' by H. B. Irving; and 'Wise Men and a Fool,' essays by Coulson Kernahan.

The "Temple Bible" in seventeen and seven volumes for the two Testaments respectively, in the Authorized Version, and "printed consecutively" (*i. e.*, without sentence paragraphing), with special apparatus, is to be marketed here by J. B. Lippincott Co. They announce also 'Through Persia on a Side-Saddle,' by Ella C. Sykes.

A *de luxe* edition of Dumas's 'Celebrated Crimes'; 'Florence,' by Grant Allen; 'Grand Opera in America,' by Henry C. Lahee; and 'A Critical History of Opera,' by Arthur Elson, are among the immediately forthcoming publications of L. C. Page & Co., Boston.

The John Foster Kirk edition of Prescott's 'History of the Conquest of Mexico,' in three handy volumes, is now included in Bohn's Libraries (London: George Bell & Sons; New York: Macmillan). We detect no changes since the work bore an American imprint.

The third issue of 'The American Jewish Year-Book,' that for the year 5662, has just appeared. It contains the usual calendar and also some statistical information, but the elaborate directories of the previous years are not reprinted. Of its 308 pages, no less than 118 are given to the report of the Jewish Publication Society, and 59 of these give a list of the members of that society. The precise utility of this in a year-book may be doubted. The point of interest, however, in this new issue is certainly the sketch of the history of the Jews in Rumania, and of the Jewish situation there since the Treaty of Berlin. It is by Dr. E. Schwarzfeld, the Rumanian novelist and journalist, and is a timely if somewhat excited and high-pitched discussion of what is at present the most acute phase of the anti-Semitic problem. There is added an account by D. M. Hermalin of the

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Rumanian Jewish immigrants and of their life in this country.

The attention of theologians and students of comparative religion may be called to a recent volume in the admirable series of French publications of the Musée Guimet. It is devoted to a study of beliefs with reference to the doctrine of a future life according to Mazdaism, or Zoroastrianism, in comparison with other religions. The author, Professor Nathan Söderblom, of the University at Upsala, was for some time pastor of the Swedish Church at Paris. His previous contributions on Zoroastrianism have met with a favorable reception among Iranian specialists, and he has now written a work that will appeal to a larger audience as well. The volume contains an elaborate discussion, from the comparative standpoint, not alone of the faith in a life after death, but also the doctrine of future punishment and the regeneration of the world. A comparison is drawn between the teachings of Iran, India, Greece, Judæa, and the West on the life eternal and union with God. The treatise is the work of an Oriental scholar who is at the same time a professor of theology and a minister of the Gospel, and there need be no hesitation in commending it to favorable notice. It bears the title: 'La Vie Future d'après le Mazdéisme: Étude d'Eschatologie Comparée' (Paris: Leroux).

Doubleday, Page & Co.'s new venture, *Country Life in America*, assumes that the occupants of cottages and country places require an organ to represent their interests and to celebrate their rural avocation. The first number proves that there is material in the idea for a very original and attractive magazine. Like its English forerunner and exemplar, *Country Life in America* offers as its prime attraction excellent pictures from photographs of the homes and lawns and gardens which the text discusses; and the large folio form permits the reproductions to be of generous size. Information and practical advice are naturally the chief aim of the publication, so the *clou* of the present number is a richly illustrated account of Mr. Levi P. Morton's place at Rhinebeck—"Ellerslie, an American Country Seat." Articles on plant-growing in garden and field, on real country homes, and on "a home-maker's lawn" serve for practical counsel and suggestion. Literature is represented, among others, by Mr. J. P. Mowbray's appropriately florid "A Sniff at Old Gardens," and by John Burroughs's poem on the cuckoo. Prof. L. H. Bailey of the State Agricultural School at Ithaca is the editor, a choice which should prove of good augury for the conduct of this new enterprise. The pictorial photographic advertisements of country places to sell or to rent are a further and useful imitation of the English practice.

To point out the inconsistencies in Nietzsche's writings does not require the dialectics of M. Alfred Fouillée. Still, the article entitled "La Morale Aristocratique du Surhomme," which the French thinker contributes to the *Revue des Deux Mondes* of September 1, is an arraignment of the poet of Zarathustra, which for analytic reasoning has hardly been equalled by any former criticism. Students of Nietzsche cannot afford to pass it by unnoticed.

The *Geographical Journal* for September opens with an account of some explorations in the Great Bear Lake region, by J. M. Bell. He reports the country south of the lake as fairly well wooded, with numerous lakes teeming with fish and waterfowl. Caribou are still plentiful at certain seasons, but "every year the Indians and Eskimo kill thousands of them for their tongues alone, and even for the 'sport' of killing them, so that there is a probability in the near future of this beautiful and useful animal sharing the fate of the North American buffalo." Mr. J. J. Harrison describes a journey through southern Abyssinia to Lake Rudolf, in which he records the effects of the two years' drought that had prevailed in East Africa. Extensive regions were almost depopulated, and the level of Lake Rudolf had sunk twelve feet in a year, while Lake Stefanie, thirty-seven miles long by twelve broad, was "nothing but a vast extent of ground, strewn with shells and heaps of fish bones." He passed through the "devil-haunted" Ulamo (Walamo), but without any of the ill effects experienced by the late Capt. Wellby and his companions. In a sketch of Bahrein, on the Persian Gulf, reference is made to its submarine fresh-water springs, of which the head of water is so great that the water will rise through a hollow bamboo above the surface of the sea, so that vessels may be filled.

Petermann's Mitteilungen, number six, contains an account of the mineral resources of Hayti. These are principally iron and copper, and the assertion is made that, at a cost of $12, a ton of the latter ore could be landed in New York. Other subjects treated are the Antarctic climate and the structural features of southeastern Anatolia. In number seven is a review of the climatological atlas of Russia, published by the Physical Observatory of St. Petersburg on the occasion of the fiftieth anniversary of its foundation. The other principal contents have reference to the magnetic and bacteriological work of the German Antarctic expedition. Among the notes is a reference to the setting out last March of two native Indian surveyors from Assam to trace the still unexplored course of the Bramaputra or Dihong through the Himalayas, a stretch of about 150 miles. Their success will resolve the last lingering doubt, if there be any, as to its identity with the great Tibetan River, the Tsanpo. Number eight contains the conclusion of Tippenhauer's account of the geology of Hayti, an article upon the relations of Russia with Korea, and some letters giving the latest news of the Koslow expedition in Central Asia. The twenty-seven Greek islands or island-groups in the Ægean, Eubœa excepted, are described by Dr. A. Philippson in supplementary number 134, as to physical features, geology, inhabitants, and their industries, with admirable maps. Another supplementary number is the eleventh of the series devoted to a periodic survey of the population of the earth. In this the editor, Dr. A. Supan, gives the areas, the political changes, and the numbers of the inhabitants of the different countries of Asia, Australia, and the South Sea Islands. The Philippine statistics are both those of the year 1887 and those of the American Commission of 1900, the former being regarded by Dr. Supan as the more trustworthy. A map shows the density of the population of Asiatic Turkey, the average being about fourteen to the square mile.

Two years ago the French established in Saigon in Indo-China an École Française de l'Extrême Orient, modelled after the French schools in Athens, Rome, and Cairo, in order to create a headquarters for the scientific investigation of Eastern Asia. It is managed by the Paris Academy of Sciences, and enjoys a vigorous youth. As with other institutions of this kind, the new school is now publishing a *Bulletin*, the first sheets of which have recently appeared in Hanoi, in the province of Tonkin. Introductory articles are furnished by the members of the Academy of Inscriptions, Barth, Bréal, and Sénart, on the purpose and object of the School, while L. Finot, who is at the head of it, has a special article on the Mussulman tribes of Cochin China called Chàm by the French, their history and literary remains. The new periodical is a quarterly. The Munich *Allgemeine Zeitung* reports that both Germany and Russia contemplate the establishment of similar schools in China in the near future, and the combined labors of these will doubtless shed an abundance of new light on the literature, history, and civilization of that ancient country.

The *Korea Review* for August tells, along with the tiny empire's chronic impecuniosity, of the lighting of the city of Seoul with electricity, of the prevalence of long drought and an impending famine that compels prohibition of rice export, and of the breaking of ground for the Seoul-Fusan Railway, which will, along the direct line of the march of the Japanese invaders in 1592, join the east and west coasts. From a non-clerical resident on Quelpert Island, we learn that the recent rebellion and massacre were the results of the imposition of new taxes and the jealousy of rival officers, as well as of the introduction and spread of the Roman form of Christianity by French priests. A very appreciative yet none too flattering article on the late George C. Foulk, in charge of the United States legation in 1884, one of the youngest and ablest of our naval and diplomatic officers, shows what a powerful personality he was in the opening of Korea to modern influences. An article that compels reflection is that on Rice and the Ideograph, which shows that as the grain and the writing grew up together, so also, as the Chinese begin to import wheat flour in large quantities and to make it for themselves a staple food instead of rice, we hear of projects being formed for the making of a phonetic alphabet for China. We have another instalment of Professor Hulbert's history of Korea, and various shorter items of interest, one being that in the Japanese fleet of eight war vessels which cast anchor in Chemulpo harbor on July 31, two were over 15,000 tons, and three over 9,000.

Consular Reports for September contains a significant statement, by Consul-General Mason, of the disastrous deficit in Prussia in the wheat and rye crops of nearly two million tons, "valued, at the average prices of last year, at $67,246,500." A memorial calling the attention of the Government to the threatened calamity points to the fact that the deficit has had but a slight effect upon the world's wheat market, as proof "of the need of higher protection for German agriculture." The growth of German commerce, on the other hand, is indicated by the fact that while twenty years ago only fifteen German vessels passed through the Suez Canal, last year there were 462. Among other subjects treated

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are the reduction of copper ores in some twelve foreign countries, and the long working day in the Russian cotton mills, the average for one spindle in 1899 being 15.8 hours per day. There is also noted an increase of nearly 50 per cent. in last year's cotton-planting in central Asia; and a report on automobiles in Europe presents a list of French periodicals devoted to this interest—two dailies, seven weeklies, and two monthlies, all published in Paris.

At the recent meeting of the German Geographical Congress at Breslau a committee was appointed to take measures to promote the scientific study of the geography of the Empire. This committee has offered a prize of at least $150 for the best answer to the question, "What have been the changes in the course of the Rhine between Bonn and Cleves in historic times, and how have they affected the settlements on its banks?" The essay should show not merely the results of an examination of the written, but also of the physical records of these changes. Our geographical societies would do well to imitate this example.

We have received from Gustav Kruell, East Orange N. J., specimens of bookplates on copper from the hand of this master of wood-engraving. The contrary nature of the two processes makes the success here attained in metal engraving very notable, and these intrinsically beautiful plates well deserve a place in the affection of collectors.

—The third volume of 'A Register of the Members of St. Mary Magdalen College, Oxford, from the Foundation of the College' (new series), edited by the Rev. W. D. Macray (H. Frowde), opens with entertaining extracts from the registers and from the bursars' accounts (1576-1648), the period of Shakspere and the Civil War. From 1584 to 1606 there was a noticeable attempt, with lapses, to introduce the Gregorian calendar, and this has caused no little disturbance in the chronology. In both series of documents here digested there is a mass of valuable economic material regarding prices; and one of the three appendices is a reproduction of inventories of plate, etc., 1590-1685, while another is an inventory of donors' plate now in possession of the College. In his preface, Mr. Macray explains a puzzling entry, in the first volume, from the bursars' accounts, assigning the value of 24 shillings and a penny to 17 sheep dead of the murrain. The next year, 607 lost sheep were valued at only five pounds and sixpence. The late Professor Sylvester solved the enigma: "Arabic numerals were just beginning to take the place of Roman, '607' being simply a mistaken way of writing 67." Hence a sheep was valued at one shilling fivepence in 1499-1500; at one shilling sixpence in 1500-01. The bulk of the present volume is taken up with biographical sketches of the Fellows, year by year. Of these, William Dayrell (1576) died the following year "of the desease theare," the plague, namely, contemporaneously described as "pestem grassantem" or (in 1593 and 1603) "ingravescentem," the cause of many suspensions and leaves of absence. Robert Ashley (1584), famous as scholar and traveller, gets the largest share of attention, in ten pages, thanks to use of an inedited Latin MS. autobiography now in the British Museum. More conspicuous names are Peter Heylyn, chaplain to Charles I. (1618), and the Rev. John Ricard (1640). Nicholas Richardson (1614) supplies, in 1620, an early instance of pulpit quotation from Shakspere. The Parliamentary Visitations bore heavily on royalists who could not yield obedience. This admirably executed work supplements the Dictionary of National Biography, of which it may be deemed a sort of extension.

—The long-promised translation of Dr. Karl Bücher's much-valued 'Entstehung der Volkswirthschaft' has at last been published by Henry Holt & Co. under the title of 'Industrial Evolution.' It is from the hand of Dr. S. Morley Wickett of the University of Toronto. Since the book was first reviewed in these columns, in its original form, it has passed through three German editions and has been somewhat modified. At the outset merely a collection of lectures, delivered to audiences not composed of specialists, the chief value of 'Die Entstehung' was nevertheless found in its use by students and others as an introduction to the study of industrial evolution. This fact led naturally to a modification of the book. Several chapters have been thoroughly reconstructed, and one of semi-statistical character omitted. On the other hand three valuable sections (chapters i., v., and vii.) have been added in order to present more fully the course of economic development. The book would, we feel, have gained by the omission of one or two other chapters (like that on the Genesis of Journalism), since, whatever their intrinsic value, they mar the unity of the treatment. On the whole, however, it would be hard to find a more thorough, stimulating, and interesting volume for the beginner in industrial history. Of course it is impossible to cover in a single volume the whole course of industrial development, nor does Professor Bücher make any such formal attempt, although he succeeds in conveying a philosophical conception of the general sweep of economic tendency. It is his great merit, too, in addition to much original matter, to take the results of the "historical" economists and put them into readable form after stripping them of the crudeness and extravagance of their original dress. What he has to say of the deductive method in economics is of the greatest value, yet his own use of it is always checked by thorough historical learning. Dr. Bücher, as well as his English readers, is fortunate in having secured a translator as sympathetic and painstaking as Mr. Wickett seems to have been.

—Years ago the late F. T. Vischer, professor of æsthetics in the University of Tübingen, used to regret the lack of a general history of caricature, and often expressed the hope that some competent person would soon supply the long-felt want. This wish seems about to be fulfilled by Eduard Fuchs and Hans Krämer's elaborate work now in process of publication under the title 'Die Karikatur der Europäischen Völker vom Alterthum bis zur Neuzeit.' It is issued by A. Hofmann & Co., Berlin, from the office of the well-known comic journal *Kladderadatsch*, and will be complete in twenty numbers, of which nine have already appeared, forming together a large quarto volume with nearly six hundred illustrations either in the text or in supplementary sheets, and some of them in colors. The first number is introductory, and discusses the essential nature of caricature and its different manifestations in the various stages of European culture. The author comes to the conclusion that, with rare exceptions, it has been employed not to scoff at justice and virtue, but to defend the right and to promote the good, the beautiful, and the true. Indeed, this may be said of all the great representatives of satire in art, such as Hans Holbein, Lucas Cranach, Leonardo da Vinci, Hogarth, Gillray, Gill, Daumier, Cruikshank, Leech, and their compeers. The other eight numbers begin with an appreciative analysis of the satirical humor of the ancient Egyptians, Greeks, and Romans, followed by a description of mediæval caricature with its extravagant and often coarse symbolisms, in which Satan and his satellites play the chief part; the genial satire of the Renaissance, which found its fullest expression in literature rather than in the formative arts, and culminated in the fantastic creations of the genial Rabelais; the caricature produced by the Reformation and by the struggles for freedom in Holland during the sixteenth and seventeenth centuries; political caricature at the time of the Revolution and under the Consulate and the Empire in France; and finally social caricature, the father of which was Hogarth, to whom a special chapter is devoted. We may add that the work is written in a clear, simple, and succinct style, wholly free from the barren verbiage and "gush" which too often characterize the treatment of such subjects by German writers. The illustrations are well chosen and admirably executed, and the price of the volume (15 marks, or $3.75) is very moderate.

—With the death of the Marquis Sho Tai, formerly the King of the Loo-Choo Islands, who died in Tokio on August 19, ended also the last of the dual sovereignties once so common in Asia. The various names of the defunct little kingdom suggested, from the Chinese side, the pendant tassels on the fringe of China's mighty robe, and Japanwards the long thread (*okinawa*) which the Japanese silkworm outlined on the map of the islands, with its head at Kiushiu, spins to make the cocoon of Formosa. A thousand square miles and a population of 170,000, with a soil fertile enough to produce sugar and rice very easily, and of the latter two crops a year, with a most delightful warm elimate tempered by the sea breezes, make up the chief assets of what in mythology is the Eternal Country and in modern conditions the land where it is always afternoon. The Okinawa-ken, as it is now officially styled, is getting to be more and more visited by steam-yachting parties in the Pacific, and promises well as a sanitarium. Sho Tai was born in 1845. As a little boy of eight, he enjoyed, not without some feeling of terror, also, the advent of Perry's ships and the marching of our marines to his father's capital. He received his investiture from China as one of her many vassals, but the great Middle Kingdom did nothing for his protection, and, in spite of the protestations of King and court that China was the father and Japan the mother of Loo-Choo, and their willingness to pay tribute to both states, the Japanese Government, after the revolution of 1868, when the empire was consolidated, brought Sho Tai a captive to Tokio, making him a marquis. Though he considered himself an aggrieved sov-

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ereign, he soon came to enjoy himself, while in the islands themselves, although the aristocracy forfeited most of their privileges, the people were immensely benefited. Commodore Perry's pity for the Loo-Chooans as the worst-treated people on earth has now no basis of fact.

MAHER'S PSYCHOLOGY.

Psychology: Empirical and Rational. By Michael Maher, S.J. Fourth edition, rewritten and enlarged. Longmans, Green & Co. 8vo, pp. 602.

Father Maher's purpose is so to present psychology as to illustrate the advantages of the Thomistic Aristotelian metaphysics, as well as the positive contributions to psychology by St. Thomas Aquinas and by Aristotle. This is done with a remarkably complete acquaintance with modern psychology, and a sufficient acquaintance with scholastic writings for this purpose. Here and there we detect a vague conventionality in the accounts of mediæval scholasticism which leads us to surmise that, as it was in its full bloom, it is not very well understood by the author. But that is of small consequence. The great scholastic psychologist was Aquinas; and Aquinas has been thoroughly mastered.

The volume verges upon corpulence, and when one finds that much the larger part of it is in one or other of three grades of small print, one gets the impression that it is a pretty full treatise. But when one comes to find not only that it covers everything usually called psychology, including both *Erkenntnisslehre* and such branches as Animal Psychology and Hypnotism—pausing, too, to make practical applications—but that, besides, it discusses Free Will, the nature of the Soul and its connection with the body, and, furthermore, that the position taken involves considerable controversy, it is evident that, although concision has been studied, the work can really do little more than outline what is known upon each topic. The historical matter, the summaries of different opinions, and the select references to places in other books where each matter is treated more at large, would be sufficient to give this treatise a real utility for the student, but its main interest is as a defence of Thomism as a grounding for modern pyschology.

"My aim," says the author, "has been, not to construct a new original system of my own, but to resuscitate and make better known to English readers a psychology that has already survived four and twenty centuries, that has had more influence on human thought and human language than all other psychologies together, and that still commands a far larger number of adherents than any rival doctrine."

As to the last pretension, if noses are to be counted simply, regardless of what lies behind each nose, and if notions about mind and body, however vague, are to be dignified as psychological "doctrines," no doubt the author is right. If we are to exclude all but readers of psychological treatises in English, French, German, and Italian, taken collectively, the estimate is probably much exaggerated; and if we confine ourselves to scientific psychologists, the majority is great on the other side. Perhaps, however, in one sense, it might not be so, if scientific men were accustomed to draw the distinction that ought to be drawn between the hypothesis which is preferable in a given state of general scientific research, and the hypothesis which is preferable for instant action. It is true that, after induction has done its work, or has substantially done it, no such distinction is to be drawn; for then the hypothesis has ceased to be a mere presumptive hypothesis. But as long as experimentation to test the hypothesis is in its early stages, which is the case in regard to the deeper questions of the science of the soul, the economies of a research which may probably be protracted through several generations, or even centuries, render indispensable a system of procedure which will have little relation to what seems likely at the moment. There is nobody who is experienced in difficult inquiries—say, for example, the detection of the author of a crime—but is well aware that nothing is more fatal than to attach much weight to what merely seems likely towards the beginning of an investigation. Probably, during such an inquiry, several theories will have to be tried and rejected; and in what order they shall be tried is a question of economy. But if one be forced, without completing the study, to act upon one theory or another, quite a different series of considerations ought to be decisive. In particular, good scientific economy will usually prescribe that simple hypotheses shall be thoroughly tested before resorting to complicated ones. This is the truth in Ockham's razor. But it is very far from being true, in questions concerning any science of life—psychology, physiology, and the like—that the true hypothesis is likely to be simple. On the contrary, the history of discovery in those departments shows many more examples of the old theory being found to be too simple than of its being found to be too complex.

Now the main, and almost the only, general difference between the psychology which Father Maher defends, and that which is current among modern scientific psychologists, is that the former admits an element, that of the efficient agency of reason, which the latter excludes. Certainly, the proper scientific method is to try first whether all the phenomena may not be explained without that agency, and to resort to it only after it shall come to be overwhelmingly proved to be indispensable. But as long as it is very far from having been proved that the phenomena of the universe and of mental action, so far as we know them, can be entirely explained without the efficient agency of reason, not merely upon mind (and *that* the modern psychologist practically refuses to admit), but even upon matter, there is nothing illogical in entertaining, as a small party among the warm advocates of the existing method of study do entertain, the opinion that science will ultimately be driven to have resort to that theory.

We fear that the perusal of Father Maher's treatise may rather weaken than strengthen any previous bias toward his views. There is a charm about Aquinas. His reader breathes, for the time being, a mediæval atmosphere; and in the dim cathedral light of that interesting age that built the Sainte-Chapelle, and Amiens, and much of Notre Dame, theories look very attractive which, when they are set down on a modern page, and are examined in the hard daylight of the twentieth century, strike him as cramped and grotesque, not to say crude. It may be doubted whether Father Maher has, after all, done the best for the essential theory. It may be doubted whether a man of his profession could do that, although his thought is, very likely, quite as free as that of an average North German university professor. But in the one case there is an external rule which draws a sharper line than exists in the other.

However, it was in no way incumbent upon him that he should fall into the very fallacy which he justly condemns in many of the works that build on modern ideas. Although this book has been almost entirely rewritten, yet it is based upon an original edition of 1890, so that much of it was written before James's great 'Principles' appeared. Now, in the fundamental conceptions of the science there has been a great advance since then. They are not by any means thoroughly clear, even yet; but probably nobody would now propose, as James then did, to write a psychology altogether uninfluenced by any metaphysics. As Ladd well names it, the "clandestine" metaphysics which such an attempt inevitably brings with it, is all the more dangerous from its lying in ambush. But Father Maher does substantially this very same thing. It is true that he avows his metaphysics at the outset, but he makes no formal defence of it until he reaches page 459. "In fact," he says, "our chief contention is that a complete and accurate separation of the two branches of Psychology [positive psychology and metaphysical psychology] is impossible." There is no need of considering absolute cleanness of cut; that is not the question. The point is that it has been made manifest that positive psychology cannot escape taking for granted a metaphysics of one kind or another in no inconsiderable measure. But what never has been proved, nor can any good reason for believing it be found, is that metaphysical psychology stands in need, in any degree worth consideration, of the scientific results of positive psychology. We must distinguish between results which depend upon the validity of the scientific method of psychology—scientific discoveries—and those rough facts about the mind which are open to everybody's observation, and which no sane man dreams of calling into question. As a matter of fact, it is upon these latter facts, and upon a series of similar facts about the outer world, that every man actually and really bases, first, his general metaphysics, and then his metaphysics of the soul. Even modern conceptions of the nature of intelligence, although facts of physiology have aided their development, can be more logically defended without resort to anything but those general facts about which nobody any longer ever simulates a doubt, and never did do more than simulate one. But as for the general Aristotelian metaphysics upon which Father Maher builds, it would be ridiculous to say that it cannot find all the support that is to be found for it anywhere, in the common facts upon which Aristotle himself rested it; nor is anything more needed for Father Maher's pneumatology.

It is remarkable how very little his Book II., on metaphysical psychology, would have needed to be modified had he chosen to transpose this with Book I., on positive

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psychology. The result of his doing so would have been that a good many discussions in Book I. could have been dispensed with; and the whole work would have been at once more sincere—we mean, more true to the author's real thought—and vastly more logical. As it is, we should decidedly recommend this transposition in reading the book. There will, however, still remain the fault that the general metaphysics, upon which the decision of the dispute really must turn, is not made the subject of an explicit and separate examination. That ought to have come first of all. Logic required it; good rhetoric, too. For a way of thinking so different from that of our day that it would have come upon the reader as a complete surprise, has everything to gain by an overt attack. It is only assumptions that the reader already makes that can to any purpose be slipped in surreptitiously.

To conclude, the book will be found well worth consideration by students. It has much to recommend it, also, for those who never expect to read another on this subject, although its concision renders it just a little dry. Let this be followed by the delightful perusal of James's smaller book, after which Baldwin's little 'Story of the Mind' will be an *entremets*, and the reader will have a very decent knowledge of what psychology is.

CARMICHAEL'S TUSCANY.

In Tuscany: Tuscan Towns, Tuscan Types, and the Tuscan Tongue. By Montgomery Carmichael. London: John Murray; New York: E. P. Dutton & Co. 1901.

On beginning this book, and, indeed, while reading the first hundred pages or so, it seems that nothing could be easier than to render an account of it; a dozen extracts taken almost at random here and there, and the thing is done. But it turns out that the book is divided into two parts, and the second, and by far the larger, part does not lend itself to such informal treatment. The first third is made up chiefly of portraits of the cook, the valet, the gardener, the coachman (or, rather, more humble *vetturino*) of the author, all of whom appear to have been chosen rather for their defects than their qualities; and yet they form a service that would excite the envy of any British or American matron. And the explanation is not so far to seek as one might think. It is only that the Tuscan, even the most ordinary, is like a piece of furniture of many compartments, some of them secret, and all full of delightful surprises; to get at its treasures you need but to be worthy—that is, to be a very good fellow yourself—and the Tuscan land will be made for you a very Paradise. There have been those who have brought away a different report, but in so doing they merely condemned themselves. The author recognizes that a genial courtesy, equal for the lowly as well as the lofty, is not the attribute of every one among his countrymen; that there are even those who journey from Dan to Beersheba and cry: "'Tis all barren!" And it is not to be wondered at if the Tuscan whom they spurn should on occasion furnish to these outer barbarians some reason to complain of him; he is not absolutely perfect in a naughty world—he is only far more nearly so than his supercilious contemner.

In all this no one will deny that there are many grains of truth. The crusty, the stupid and prejudiced Briton is not altogether a thing of the past; and among the smiling Italians not all are cheats; some even are as good as their manners—and that is saying a great deal. It is pleasant, then, to find an Englishman (it would be no less pleasant were he an American) who recognizes the solid virtues as well as the graces of the Tuscan, and who records his convictions and the experiences in which these are founded in a style of unusual lightness and amenity. And having said thus much, we indulge in one or two citations, by no means the best that might be selected, but merely representative and easily separated from the context. In the first chapter, on the Tuscan temperament:

"With all his faults, in spite of all the difficulty we have in comprehending his character, in spite of contradictions, complexities, and crudities, the Tuscan is perhaps the most charming of all the children of Adam; just as his country, in spite of all its drawbacks, in spite of fierce heat, damp, scirocco, tramontano, mosquitoes, and all the plagues of a vexatious bureaucracy, is more nearly like the Promised Land than any other. But to live in that enchanted land and dwell among its siren people needs an apprenticeship not easy to serve [our author talks as a Briton, you see], and many a Philistine from beyond Jordan cancels his articles early in the apprenticeship and flees the country in affright or disgust. It is only after years of hard service, constant uneasiness, and continued perplexity that the stranger sojourning in the land awakens one day to find that he is dwelling in Eden, and sees on all sides of him, living in the flesh and working in the spirit, characters and ideals which had dimly figured among the dreams he dreamt in the far-off days of his generous, romantic boyhood."

And in the amusing chapter on the Tuscan tongue:

"A great impediment to acquiring Tuscan is the cleverness, and especially the courtesy, of the Tuscans themselves. They read your wants without any need of speech, and, if you make a mistake, are even capable of adopting it for the sake of saving your feelings. One of the first happy thoughts of the beginner is to Italianize French words. It answers so often. He knows, to begin with, that if he changes the French *eau* into *ello* (*agneau, agnello*), or the French *eur* into *ore (vapeur, vapore)*, he will probably be right. He is tempted to soar beyond these ascertained rules, *garçon, garzone; jardin, giardino; hier, ieri; jamais, giammai;* how smoothly the system works. He goes into a *pizzicheria* and asks the price of *jambon, giambone*, pointing to a small, juicy ham of the Casentino cure. 'Questo giambone,' says the courteous shopman, 'costa novanta centesimi la libbra.' The ham is bought on the spot and sent home. The cook is asked what she thinks of the *giambone*. 'The what!' she asks in bewildered astonishment. 'The *giambone* that I myself sent home from the *pizzicheria*.' 'Ah!' she gasps apologetically, 'it is excellent *giambone!* Will the Signore have some of it fried with eggs after the manner of the Americans?' And so, thanks to an infamous conspiracy of courtesy between a shopman, a cook, a parlor-maid, and a serving man, it was six months before I found out that there was no such word in the Tuscan tongue as *giambone*, and that the Italian for ham was *prosciutto!*"

The second part of the book has also its claim to being something out of the common. It is Tuscany without Florence and Siena, without history or art or literature, without politics or the labor question, and with very little landscape. At first blush we thought it was a great falling off, and that the author was, after all, only one of what Gottfried Keller somewhere calls the *Dutzendmenschen*, the men who are turned out by the dozen. But we read on until we repented of this hasty judgment; indeed, the Englishmen who have so far forgotten their insular origin as to be capable of writing the earlier pages of 'In Tuscany' do not exist in dozens; and though we cannot think the notices of towns equal to the personal experiences, they too have their spice. Mr. Carmichael lives at Leghorn, which occupies the first chapter of this division, and fills the others with accounts, all pleasantly written, of places easily reached from there, Pisa, Lucca, Montecatini, Porto Ferraio, Orbetello, Volterra, La Verna, Camaldoli. The chapter on the cheerful little watering-place, Montecatini, might perhaps have been left to repose in the columns of the journal where it made its first appearance, but more than one will smile at learning that it was through living in Leghorn, of all Italian cities, that the author learned that Tuscany is the earthly Paradise. This is enough to prove that he is no *Dutzendmensch;* for one might search in vain for the remaining eleven of such a dozen. Neither is he commonplace in other interests: "If the foreign observer desires to learn the history of a Tuscan town or to understand its people, let him immediately find out the miracle picture of the place and commence to study and acquire its legend; the rest follows of itself by some mysterious process." So as a key to Leghorn we have an account of the picture of Our Lady of Montenero; for Lucca we have a description of the "Volto Santo," and for Pisa of Santa Maria sotto gli Organi. "It would be impossible to enumerate the number of times that the city [Leghorn] has been preserved from the plague, and the lives of its citizens saved during the perils of an earthquake, through the intercession of our Lady of Montenero." Such passages as this are numerous, and it is hard to resist a smile at them, as well as at the enthusiastic veneration for the monk, which sees almost angelic virtues in every brother who wears a frock; but in days when the Inquisition is laic, it is the part of mere everyday courtesy to be indulgent to the blind indiscriminacy of such faith. Two chapters are devoted to visits to La Verna, where St. Francis received the stigmata, and to Camaldoli, where is a summer hotel united to a convent; besides which, the monks are frequent figures throughout the volume. Other two chapters, and these are the closing ones, have an air of being surprised at finding themselves in such saintly company; one is on the fine national game of *pallone*, with a plea for the *totalizzatore* (a sort of coöperative betting system common in Italy, such as is practised on transatlantic steamers anent the number of the pilot-boat), and a very clear account of the State lottery, the usual modes of playing, and the advantages accruing therefrom to the State and to the individual.

The book is generously illustrated with well-executed views from photographs, with the arms of the various towns described or rather visited, and with three maps, a general one of Tuscany, with lesser ones respectively of the island of Elba and of the region about Orbetello.

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The Book of Genesis in the Light of Modern Knowledge. By Elwood Worcester, D.D. McClure, Phillips & Co.

We have here the work of a trained student, of adequate learning in the field which he investigates, of wide reading, independent thought, and a spirit of perfect candor and open-mindedness. It deals with what may be called the cosmical portion of the book of Genesis, from the Creation to the myth of the Tower of Babel, which it illustrates by a wide survey of the affiliated myths and cosmogonies of the great peoples of antiquity. In doing this, the author makes use of the original sources (the Hebrew text, cuneiform inscriptions, etc.), and the highest authorities, literary and scientific, with careful discrimination. In criticism and interpretation, it is only necessary to mention, among others, Dillmann, Wellhausen, Holzinger, Bacon, and Zimmern. His data have been corrected by correspondence with scholars like Jastrow, Jackson, and Professor Barton. Hence this series of lectures, though designed to be popular, in a certain sense, is as far as possible from being superficial or perfunctory.

The Deluge myths are treated in a special study, consisting of six chapters, which embrace the whole range of such legends, and discuss the views of Gerland, Cheyne, Ihering, and Usener. The author does not fully agree with any of these, but suggests a view which may be called original, and which, as to the reasonableness of its geologic details, is supported by the high authority of Eduard Suess, the Austrian geologist. The Flood myth, Dr. Worcester observes, is, as a rule, associated with the Creation myth, with the belief in a past Eden of felicity, a subsequent deterioration of morals, and a necessary corollary of punishment and perdition. After destruction follows a re-creation, the problem of which is exactly similar to that of creation. From this chain of events a moral motive is naturally developed. As to the flood legends of Genesis, the author regards them as variants and amplifications of the older story contained in the Babylonian poem of Izdubar. This older poem is, in all probability, a fairly accurate reminiscence of an actual local flood, caused by an earthquake, which upheaved the alluvial soil of Babylonia and the waters beneath the soil, and propagated huge tidal waves from the Persian Gulf (at that period extending one hundred miles further inland), northward up the Euphrates and across the plains to some bordering mountain in the land of Nisir, where, according to the poem, the ship of Sit-napistim was driven and finally lodged. Such a seismic disturbance, accompanied by wind, thick darkness, thunder, and lightning, is within the range of physical possibility, and fits well some of the picturesque details in the Babylonian and the Hebrew narratives. The poem of Izdubar evidently contemplated a flood sent to destroy the single city of Surippak on the Euphrates. This tradition the Hebrew narrators expanded, emphasizing the ethical motive, and "building up a great religious myth, the destruction of the world as a judgment for sin." The Hindu and the Greek flood myths are probably borrowed from these Semitic sources. That the Greek flood legends are derived, and not indigenous, seems probable, from the fact that they do not appear in Homer or Hesiod.

The chief significance of this volume lies, however, in its tone and spirit, and in the fact that the lectures it contains were addressed, on Sunday afternoons, by a divine of the Episcopal Church to an intelligent congregation in Philadelphia. From this point of view it is a good book to begin the century with. It is not addressed to pious readers "who believe every word of the Bible from cover to cover," nor to that class who listen to the reading of a chapter as if it were a form of incantation. It does not assume the attitude of those preachers who "teach with authority" books whose language and real meaning they have never taken the pains to fathom and understand. The author has so much reverence for the Bible that he is eager only to ascertain its truth; he has no thesis to maintain, no doctrinal position to defend; his object is to discover the precise meaning and purpose of the authors of Genesis. Hence he is able to say with perfect frankness:

"The narratives of Genesis are not history as we understand it; they are largely mythical—that is to say, history idealized. Does that in any way affect their inspiration or religious value? Speaking for myself, I can only say, not in the least. The error lies with those who attempt to interpret materially and scientifically what was intended religiously and ideally. The truth does not lie in the supposed fact, but in the lesson that is drawn from it. . . . The story of the Fall of man is 'pure poetry,' 'a sad and somewhat pessimistic tale,' invented to account for the origin of evil."

And again:

"We admit, then, that these are myths and sagas—the unconscious product of faith, marked by childhood's happy disregard of reality, and true in precisely the same sense that Shakspere and Milton are true—that is to say, true to nature morally and spiritually for ever. . . . The only safe test with which I am acquainted of the inspiration of any book is the effect that book is able to produce."

And finally:

"The task of reconciling the physical theories in Genesis with the recent results of modern science, I gladly leave to those who are ignorant alike of science and of Genesis. My own firm conviction is that the book is so great in itself that it does not need the assistance of maladroit apologists."

All this is not exactly new, but it comes from a new quarter, and it reveals a streak of daylight. If a new generation no longer knows the Bible, it is partly because that book has been betrayed in the house of its friends by the timidity and ignorance of "maladroit apologists." If the most inspired and the most inspiring of the Sacred Books of the East is to be known once more, and if its nobler spell is to be reëstablished, it will be by the conscientious labor and the enlightened honesty of treatises such as this.

The Thirteen Colonies. By Helen Ainslie Smith. Two vols. G. P. Putnam's Sons. 1901.

In writing a sketch of colonial history for the "Story of the Nations" series, Miss Smith has adopted a new method, which may be most briefly explained by citing a passage from the preface: "So far as I can learn, after an examination of a long series of admirable works in this department of American history, this is the first single work in which is presented separately the record of each of the thirteen colonies from its first settlement to the Declaration of Independence." The parallel or horizontal treatment which has usually been employed is thus abandoned, and each colony is regarded as a separate State. Not only is Miss Smith's idea uncommon in its application to the American colonies, but it is one which has seldom recommended itself to the historians of other countries, like Italy and Switzerland, where the local tendency has been strong. It also runs counter to the modern belief in the value of comparative study. Such are some of the facts which occur to one on reading this announcement of the preface, and which quicken one's curiosity regarding the success or failure of the experiment.

The advantages of Miss Smith's method are equally obvious. When the development of each colony is traced from its foundation to 1776, the reader can be left with no doubts about the nature of the materials out of which the Federal State was formed. Every one understands the difference in character between Jamestown and Plymouth, between Connecticut and Rhode Island, between the Calverts and the Penns; but when the action shifts to the first half of the eighteenth century the outlines begin to be blurred unless the historian makes a special point of keeping each colony distinct from its neighbors. Miss Smith really says, by modelling her book as she has done, that the separate origin and continued isolation of the colonies are more significant than the features of resemblance which they have in common. She has succeeded in showing how widely the colonies differed from each other; on the other hand, we doubt whether her general scheme of treatment gives better results than the method which she has discarded. Where the local side of colonial life is concerned, she gains something by reason of greater distinctness. Where broad questions, like the dealings of the colonies with the Crown, with the Indians, and with the French, are concerned, she loses by throwing away her standards of comparison and by taking up in pieces what could better be discussed as a whole. Her account of the relations between French and English is decidedly weak from being so disconnected, and we ascribe this partial failure to the inherent weakness of a method which yields good results only in the field of domestic annals. The difficulty might be overcome, when the work goes into a second edition, by adding a few supplementary chapters on the larger aspects of colonial life.

Miss Smith's narrative is largely political, though economic and religious motives are kept well to the front. By writing a continuous sketch of each colony, she can mark with clearness the stages of growth through which the community passed; while, again, she loses some part of her space by describing the deeds of obscure Governors, who would probably be passed over if the subject were treated after the customary manner. The two volumes represent a wide range of reading, and are written with a zest which gives lively color to the text. According to the preface, the work has not been done at the gallop: "In the preparation of a history on this plan, a number of years have been devoted to a study of the older records and of the works of modern historians, and yet other years to sifting out prejudice and to shaping the results into a simple, straightforward narrative." The study of older records and of

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modern historians shows itself by numerous extracts, many of which are excellent, though some from recent and very accessible writers might have been omitted.

While there is more in this book to praise than to censure, we must call attention to certain shortcomings which it does not escape. Without saying that Miss Smith shows a partisan spirit, we frequently discover a fondness for using stronger language of praise or condemnation than seems warranted. We could collect repeated illustrations of this tendency, but one example will be enough to show what is meant. Volume ii., page 275: "The last and best-known period of the province's [Massachusetts] history began under his masterful Majesty, George III., and the disputatious, avaricious thief and liar, Gov. Francis Bernard, whose term of ten years ended in disgrace on both sides of the water." But when describing Bernard's previous career in Pennsylvania, Miss Smith says (vol. ii., p. 44):

"Indians began to harass the frontier after Braddock's defeat; but Francis Bernard made his two years' term memorable by his general council of sachems at Easton, Pennsylvania, when he quieted the claims of the tribes marauding on the borders and turned their hostility into good will, which saved the colonists untold distress. Bernard was a royal officer, who, forgetting his salary in solicitude for defences, could raise money, enlist regiments, and even assert the royal prerogative without exciting the resentment of the representatives. There was harmony while he ruled, and regret when he left in 1760, to go to Massachusetts."

These passages reveal an exaggeration of language which does not, probably, reflect an equal exaggeration of sentiment, but which seems more like a trick of style. "Forgetting his salary in solicitude for defences" and "avaricious thief" are expressions that ought not to be used without some note of explanation.

Miss Smith falls into more than one error when she goes beyond the limits of local history. Thus (vol. i., p. 2), she states that the Dutch were under the yoke of Spain in 1493. On page 35 it is affirmed that Catherine de Médicis was determined to rid France of the Protestants at the time when Ribaut sailed for Santa Elena. On page 52 Queen Elizabeth is called "the source and centre of all this heroism," where the allusion is to the American voyages of her reign. Montreal (p. 165) was not founded before 1613. Amherst and Wolfe (p. 424) did not capture Louisbourg in 1759, and Wolfe was not killed on the 17th of September. Misprints also occur too frequently. However, most of the slips which we have noticed are apparently due to carelessness rather than to lack of information.

Despite some blemishes and some necessary limitations, which may be connected with the author's method, this book justifies the attempt to study the different settlements in detachment. Miss Smith has not supplanted the works of her predecessors, but she has made a place beside them for her own.

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Becke, Louis. Yorke the Adventurer. London: T. Fisher Unwin; Philadelphia: J. B. Lippincott Co.
Botsford, G. W. A History of Greece. Macmillan. $1.20.
Bradley, A. G. Highways and Byways in the Lake District. Macmillan.
Burnett, Frances Hodgson. The Making of a Marchioness. Frederick A. Stokes Co.
Carlyle, Thomas. Sartor Resartus, and On Heroes and Hero Worship. Macmillan. $1.50.
Catherwood, Mary H. Lazarre. Indianapolis: The Bowen-Merrill Co.
Comstock, Harriet T. Cedric the Saxon. Thomas Whittaker. 50 cents.
Daring, Hope. Paul Crandal's Charge. American Tract Society. 25 cents.
Daring, Hope. To the Third Generation. American Tract Society. $1.
Davis, A. McF. Currency and Banking in the Province of the Massachusetts Bay. Part II.: Banking. (Publications of the American Economic Association.) Macmillan. $1.75.
Dodds, Susanna W. The Liver and Kidneys. The Health Culture Co. 25 cents.
D'Ooge, B. L. Latin Composition. Boston: Ginn & Co.
Fiske, John. Life Everlasting. Houghton, Mifflin & Co. $1.
Garnett, Richard. The Queen, and Other Poems. John Lane.
Gledstone, J. P. George Whitefield. American Tract Society. $1.25.
Grinnell, G. B. The Punishment of the Stingy. Harpers. $1.15.
Hallock, G. B. F. God's Whispered Secrets. American Tract Society. 50 cents.
Hewlett, Maurice. New Canterbury Tales. Macmillan. $1.50.
Hill, Francis. The Outlaws of Horseshoe Hole. Scribners. $1.
Horton, George. The Tempting of Father Anthony. Chicago: A. C. McClurg & Co. $1.25.
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Jenks, Tudor. Galopoff, the Talking Pony. Philadelphia: Henry Altemus Co. $1.
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May, Sophy. Lucy in Fairyland. (Little Prudy's Children.) Boston: Lee & Shepard. 75 cents.
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Peet, L. H. Who's the Author? T. Y. Crowell & Co. 50 cents.
Phillpotts, Eden. The Striking Hours. Frederick A. Stokes Co. $1.50.
Pidgin, C. F. Blennerhasset. Boston: C. M. Clark Pub. Co.
Powers, G. W. Handy Dictionary of Poetical Quotations. T. Y. Crowell & Co. 50 cents.
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Rogers, A. K. A Student's History of Philosophy. Macmillan. $2.
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Sichel, Edith. Women and Men of the French Renaissance. London: Archibald Constable & Co.; Philadelphia: J. B. Lippincott Co.
"Sunday" for 1902. E. & J. B. Young & Co.
Slade, A. F. Annie Deane: A Wayside Weed. Brentano.
Stockham, Alice B. Karezza: Ethics of Marriage. Chicago: Stockham Pub. Co. $1.
Stratemeyer, Edward. With Washington in the West. Boston: Lee & Shepard.
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Taunton, E. L. The History of the Jesuits in England, 1580-1773. London: Methuen & Co.; Philadelphia: J. B. Lippincott Co.
The Complete Poetical Works of Percy Bysshe Shelley. (Cambridge Edition.) Houghton, Mifflin & Co. $2.
Townsend, W. G. P. Plant and Floral Studies. John Lane.
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Watrous, G. A. First Year English. Boston: Sibley & Ducker.
Way, A. S. The Tale of the Argonauts by Apollonius of Rhodes. London: J. M. Dent & Co.; New York: Macmillan. 50 cents.
Wilkinson, Florence. The Strength of the Hills. Harpers. $1.50.
Windelband, W. A History of Philosophy. Macmillan.
Works of Alexandre Dumas. 10 vols. T. Y. Crowell & Co.
Wright, Laura M. The New Internal Bath. The Health Culture Co. 25 cents.

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